



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

3226

20.25

**HARVARD COLLEGE
LIBRARY**



**FROM THE FUND OF
THOMAS WREN WARD**

**Treasurer of Harvard College
1830-1842**

0

ASSYRIAN GRAMMAR

WITH

CHRESTOMATHY AND GLOSSARY

BY

SAMUEL A. B. MERCER

PH. D., D. D.

**PROFESSOR OF HEBREW AND OLD TESTAMENT IN THE WESTERN
THEOLOGICAL SEMINARY, CHICAGO
RECTOR OF THE SOCIETY OF ORIENTAL RESEARCH
AND EDITOR OF ITS JOURNAL
EDITOR OF THE ANGLICAN THEOLOGICAL REVIEW**

LONDON

LUZAC & CO.

46 GREAT RUSSELL STREET, W.C.

1921

32.26.20.25

✓



*Substituted for a copy lost
(Ward fund)*

TO
FRITZ HOMMEL
SCHOLAR TEACHER AND FRIEND
THIS LITTLE BOOK IS DEDICATED
BY THE AUTHOR

PREFACE

Experience in teaching Semitic languages has taught me that the beginner needs a text-book which is both simple and also well supplied with exercises. Hitherto no such book for the study of Assyrian has appeared in any modern language. There are books in English, French, German and Italian for beginners, but none of them are provided with exercises. The larger grammars are reference books and unsuited for the use of beginners. The book most generally used in the study of the Assyrian language is DELITZSCH's *Assyrische Lesestücke*. But everyone complains of its difficulty for the beginner.

Assyrian is difficult. Nor have compilers of Assyrian grammars done much to make it attractive to the student. It is with this in mind that I have prepared this little book. I have divided the grammar and syntax into chapters or lessons, and supplied each chapter with copious exercises. I am sure that if the student works through these lessons with care and diligence he will have no trouble with the reading exercises which follow.

The beginner should first *memorise* the *Simple Syllables*. These are fundamental and occur most frequently in all cuneiform texts. He should *read* chapter two with care, and so acquaint himself with the *Ideograms* as to be able easily to refer to them in his later work. Chapter three should also be *read* with care, looking up each sign in the Sign List at the end of the book. Chapter four is for further practice in the Sign List. The aim thus far has been to acquaint the student with his signs. A careful

reading of chapter five is all that is necessary. But the pronouns, verbs, nouns, adjectives, numerals, adverbs, prepositions and conjunctions, chapters six to twenty-seven, should be *committed to memory*, and the exercises on each lesson should be carefully read. Read the Syntax carefully and do the exercises with diligence. After the Chrestomathy is finished the student should read some of the longer passages in DELITZSCH's *Lesestücke* (which he should own), and then he will be prepared, with the assistance of BRÜNNOW, *A Classified List*, Leyden, 1889, and DELITZSCH's *Assyrisches Handwörterbuch*, Leipzig, 1896, for independent reading.

The author's object has been to make this book as brief and concise as possible. He warns students against thinking that they can acquire an adequate knowledge of Assyrian without much memory-work. If the above directions are followed, the author feels that the object for which the book has been prepared will be attained — namely, to add to the number of students interested in the study of Assyrian.

It remains only to thank my pupil, Mr. KELLER, for arranging the vocabulary, and to express my appreciation of the excellent work done by the *Akademische Buchdruckerei F. Straub*, Munich. For many hints I have to thank my former teacher, Professor HOMMEL, who also very kindly read the proof.

Samuel A. B. Mercer

Hibbard Egyptian Library,
Western Theological Seminary,
Chicago.

May 10, 1921.

CONTENTS

GRAMMAR			
CHAPTERS	SECTIONS		PAGE
	§ 1	Introduction	1
Ch. I,	§ 2—4	Simple Syllables	3
„ II,	§ 5—9	Other Syllables, Ideograms and Deter- minatives	6
„ III,	§ 10—11	Sign List	13
„ IV,	§ 12—15	Syllabaries	16
„ V,	§ 16—19	Phonology	18
„ VI,	§ 20—24	Personal Pronoun	20
„ VII,	§ 25—30	Other Pronouns	21
„ VIII—XII,	§ 31—46	The Strong Verb	23
„ XIII,	§ 47—49	Verbs with an initial <i>n</i>	34
„ XIV,	§ 50—52	Verbs with a weak initial letter	35
„ XV,	§ 53—55	Verbs with a weak medial letter	38
„ XVI,	§ 56—58	Verbs with a weak final letter	40
„ XVII,	§ 59—61	Other irregular verbs	41
„ XVIII,	§ 62—63	The Verb with Suffixes	42
„ XIX—XXI,	§ 64—75	The Noun	44
„ XXII,	§ 76—78	Nouns with Suffixes	49
„ XXIII,	§ 79—82	The Adjective	50
„ XXIV,	§ 83—87	Numerals	51
„ XXV,	§ 88—96	Adverbs	53
„ XXVI,	§ 97—99	Prepositions	56
„ XXVII,	§ 100—102	Conjunctions	57

SYNTAX

Ch. XXVIII,	§ 103—107	The Noun, Adjective and Numerals	59
„ XXIX,	§ 108—111	Verbal Nouns and the Finite Verb	61
„ XXX,	§ 112—115	The Simple and Compound Sentence	62
„ XXXI,	§ 116	Model Analysis (Asurb., Rassam Cyl. I, 57—68)	64

VIII

	PAGE
CHRESTOMATHY	69
I Titles and deeds of Hammurabi	69
II The siege of Damascus and the tribute of Jehu (Shalmanesser III)	70
III Ašurbanipal's first Egyptian campaign (Rassam Cyl. I, 52—2, 27)	71
IV Accession Prayer of Nebuchadrezzar II to Mar- duk (Rassam Cyl. 53, Col. I 55—72)	78
V From Ištar's Descent into Hades (Rassam Cyl. 31)	79
VI A Lamentation (K 4931)	80
VII An Observation of the Moon (K 716)	81
VIII Assyrian Letters	81
SIGN LIST	84
GLOSSARY	116
CORRIGENDA	122

GRAMMAR

INTRODUCTION

§ 1. Assyrian belongs to the northern group of Semitic languages, and is closely related to the Hebrew. Its differences from Babylonian are only dialectical. The Assyro-Babylonian language was used as early, at least, as 3000 B.C. and continued in vogue until the first century before the Christian era. From that time until 1835 A.D. when Sir HENRY C. RAWLINSON made the first partial translation of an Assyrian text, the Assyrian language was quite unknown. Since then thousands of inscriptions on stone and clay have been excavated from the buried cities of the Tigris-Euphrates valley.

The literature of the Assyro-Babylonian inscriptions is voluminous, and much more awaits the industry of the archaeologist. All types of literature are represented. There are poetry and prose, prayers and hymns, incantations and magical charms, chronology and history, precepts and laws, and legal and commercial transactions. Thousands of texts have been translated, and there still remain thousands untranslated in published or unpublished form. Work upon these texts is still in its infancy. Fuller sign lists must be made, better dictionaries must be written, and new grammatical points remain to be investigated. All this must be done in order that the student of history, religion, morals, politics, science, and social institutions may have the means

of defining the slow developement of Semitic ideas throughout the centuries.

Every student of Assyrian should read an account of the decipherment of the script and of the reconstruction of the language, and no more fascinating story of that great achievement can be found than that in R. W. ROGER's *A History of Babylonia and Assyria*, Vol. I, pp. 1—353.*) Of translations of texts there are numerous volumes, but so far there is no complete corpus of Assyro-Babylonian literature, nor can there be such for many years to come. The most complete at present is the *Vorderasiatische Bibliothek*, published by HINRICHS in Leipzig. It was begun in 1907 and is still in progress. There is nothing similar to this in any other modern language, although the Yale University Press have in view a corpus which will be complete to date. Of individual books in which translations of Assyro-Babylonian texts are published there are many, which can be found in any good university or seminary library.

*) See also FRITZ HOMMEL, *Geschichte Babyloniens und Assyriens*, Berlin 1885, p. 58—134 and H. V. HILPRECHT, *Explorations in Bible Lands during the 19th century*, Philadelphia 1903, p. 3—577 (p. 3—213 also in German translation: *Die Ausgrabungen in Assyrien und Babylonien*, I., Bis zum Auftreten De Sarzec's, Leipzig 1904).

CHAPTER I

SIMPLE SYLLABLES

§ 2. The name whereby the script of the Assyrian language is known is cuneiform. The word is derived from the Latin, *cuneus*, a wedge and *forma*, a form, wedge-form. The script was originally pictographic and was handed on by the Sumerians to the Semites who lived in the Tigris-Euphrates valley. In later times it was used by many peoples other than the Assyro-Babylonians, and was at last highly simplified and used by the Persians.

The Assyro-Babylonians never developed an alphabet. There are a few vowel signs, but the script is mostly syllabic. The signs are written from left to right.





























































In this first lesson, about a hundred of the simplest syllabic signs are arranged according to the order of the Hebrew alphabet. This is the order in which the transliterated words occur in all Assyrian glossaries and dictionaries. On the left-hand side syllables beginning with a consonant are arranged, those with a final *a* being placed in the first column, those with *i* or *e* in the second and those with *u* in the third. On the right-hand side syllables beginning with a vowel are recorded, first those with *a*, secondly those with *i* or *e* and thirdly those with *u*. It is very important that all these signs with their values be thoroughly committed to memory. In section 4 these same syllabic signs are arranged in the order in which all these and other signs are found in all sign lists. This exercise should be carefully studied. The signs should be read and repeatedly written until they are as well known as an alphabet.

I*

Final Vowel





§ 3.	א	A		= a		= i		= u
	ב	B		= ba		= bi		= bu
	ג	G		= ga		= gi		= gu
	ד	D		= da		= di		= du
	ז	Z		= za		= zi		= zu
	ה, א							
	ה	H		= ha		= hi		= hu
	ט	T		= ta		= ti		= tu
						= te		
	כ	K		= ka		= ki		= ku
	ל	L		= la		= li		= lu
	מ	M		= ma		= mi		= mu
						= me		
	נ	N		= na		= ni		= nu
						= ne		
	ס	S		= sa		= si		= su
						= se		
	פ	P		= pa		= pi		= pu,
	צ	S		= sa		= si		= su
	ק	K		= ka		= ki		= ku
	ר	R		= ra		= ri		= ru
	ש	Š		= ša		= si		= su
				= ša		= se		= šu
	ת	T		= ta		= ti		= tu
						= te		








Initial Vowel


	= <i>ab</i>		= <i>ib</i>		= <i>ub</i>
	= <i>ag</i>		= <i>ig</i>		= <i>ug</i>
	= <i>ad</i>		= <i>id</i>		= <i>ud</i>
	= <i>az</i>		= <i>iz</i>		= <i>uz</i>
	= <i>a'</i>		= <i>i'</i>		= <i>u'</i>
	= <i>ah</i>		= <i>ih</i>		= <i>uh</i>
	= <i>at</i>		= <i>it</i>		= <i>ut</i>
	= <i>ak</i>		= <i>ik</i>		= <i>uk</i>
	= <i>al</i>		= <i>il</i>		= <i>ul</i>
	= <i>am</i>		= <i>im</i>		= <i>um</i>
	= <i>an</i>		= <i>in</i>		= <i>un</i>
	= <i>as</i>		= <i>is</i>		= <i>us</i>
	= <i>ap</i>		= <i>ip</i>		= <i>up</i>
	= <i>as</i>		= <i>is</i>		= <i>us</i>
	= <i>ak</i>		= <i>ik</i>		= <i>uk</i>
	= <i>ar</i>		= <i>ir</i>		= <i>ur</i>
	= <i>ar</i>		= <i>er</i>		= <i>ur</i>
	= <i>as</i>		= <i>is</i>		= <i>us</i>
	= <i>as</i>		= <i>es</i>		= <i>us</i>
	= <i>at</i>		= <i>it</i>		= <i>ut</i>


CHAPTER II





OTHER SYLLABLES, IDEOGRAMS AND DETERMINATIVES


§ 5. In addition to the *simple syllables*, illustrated in chapter I, there were also *compound* (or better *fuller*) *syllables*, e. g. , *bit*; , *dan*; , *har*; , *man*.




In Assyrian it was not easy to represent long and short vowels. In open syllables, long vowels were represented in one of two ways, namely, (1) By writing after a syllable a separate sign for the vowel of the syllable, e. g.  , *na-a* = *nā*; , *la-a* = *lā*. But such a separate sign was not always written, e. g.  = *nā*. (2) By doubling the consonant, e. g.   , *ru-uk-ku* i. e. *rūku*. In closed syllables it was practically impossible to represent a long vowel.







§ 6. Sometimes the Assyrians used one sign to represent a complete word. This we call an *ideogram*, e. g. , as a syllable, has the value of *an*, but as a word, or ideogram,

has the value *ilu*, which means "god". Likewise, , as a syllable, equals *ad*; as an ideogram, equals *abu*, "father".

An ideogram may consist of two or more signs, e. g.  , *apsā*, "abyss";  , *suluppū*, "date".





Many signs have more than one syllabic value, as well as more than one ideographic value, e. g.  has the syllabic values *ud*, *tu*, *tam*, *pir*, *lah*, *his*; and the ideographic values *ūmu*, "day", *šamšu*, "sun", and *pišū*, "white".

§ 7. An ideogram may also be used as a *determinative*, that is, a sign attached to a word to indicate the *class of thing* to which the word belongs. Most of the determinatives are placed before the words to which they refer; and are not pronounced, e. g. , before names of deities, , before male proper nouns; , before names of countries and mountains.

§ 8. Many ideograms have no determinatives. In order to help in identifying the correct ideographic value of a sign a device was used by the Assyrians, which we call a *phonetic complement*; e. g. the sign , as an ideogram, is used for both *ilu*, "god", and *šamū*, "heaven". In order to help the reader to decide which, the Assyrian would add the sign  , when he wished to represent *šame*, "heavens", thus,   .

§ 9. As an exercise, read and write the following *ideograms* and *determinatives*. Become so acquainted with them that future reference to them may be made with ease.

IDEOGRAMS .

<i>Ideogram</i>	<i>Pronunciation</i>	<i>Meaning</i>
	<i>nākāsu</i>	to cut off
	<i>zēru</i>	seed, descendant
	<i>šumu</i>	name
	<i>ilu</i>	god

<i>Ideogram</i>	<i>Pronunciation</i>	<i>Meaning</i>
x	<i>balātu</i>	life
	<i>ardu</i>	slave
	<i>palū</i>	reign, year of reign
	<i>paṭru</i>	dagger
	<i>šīru</i>	exalted
	<i>alu</i>	city
	<i>taḥāzu</i>	battle
	<i>arḫu</i>	month
	<i>rubā</i>	noble
	<i>napīštu</i>	life, soul
	<i>išṣāru</i>	bird
	<i>bašū</i>	to be
	<i>šumēlu</i>	left
	<i>bēlu</i>	lord
x	<i>kātu</i>	hand
	<i>šumru</i>	body
	<i>rēšu</i>	beginning
	<i>pū</i>	mouth
	<i>lišānu</i>	tongue
	<i>nakru</i>	hostile
	<i>šalmu</i>	image
	<i>epēšu</i>	to make
	<i>ḥarrānu</i>	road
	<i>šikaru</i>	strong drink
	<i>abnu</i>	stone
	<i>šarru</i>	king

<i>Ideogram</i>	<i>Pronunciation</i>	<i>Meaning</i>
	<i>šīru</i>	flesh
	<i>išātu</i>	fire
	<i>šihru</i>	small
	<i>ummu</i>	mother
	<i>bābu</i>	gate
	<i>kakkabu</i>	star
	<i>dāru</i>	wall
	<i>nadānu</i>	to give
	<i>alāku</i>	to go
	<i>imēru</i>	ass
	<i>karānu</i>	wine
	<i>duppu</i>	tablet
	<i>abu</i>	father
	<i>išu</i>	wood
	<i>alpu</i>	ox
	<i>kibratu</i>	region, quarter of heaven
	<i>dannu</i>	mighty
	<i>nišu</i>	people
	<i>sukkallu</i>	messenger
	<i>bītu</i>	house, temple
	<i>imnu</i>	right
	<i>amēlu</i>	man
	<i>aḥu</i>	brother
	<i>idu</i>	side
	<i>ḫablu</i>	midst, battle
	<i>rabū</i>	great

<i>Ideogram</i>	<i>Pronunciation</i>	<i>Meaning</i>
	<i>parakku</i>	shrine
	<i>mātu</i>	land
	<i>širu</i>	serpent
	<i>ūmu</i>	day
	<i>uznu</i>	ear
	<i>libbu</i>	heart
	<i>šābu</i>	warrior
	<i>šābu</i>	good
	<i>šāru</i>	wind
	<i>mūšu</i>	night
	<i>kis̄satu</i>	host, the world
	<i>šēpu</i>	foot
	<i>muršu</i>	sickness
	<i>īnu</i>	eye
	<i>damku</i>	favourable
	<i>šarāpu</i>	to burn
	<i>limnu</i>	evil
	<i>iršitu</i>	earth
	<i>ellu</i>	bright
	<i>šarru</i>	king
	<i>šubātu</i>	garment
	<i>is̄a</i>	to have
	<i>libittu</i>	brick
	<i>aš̄satu</i>	wife
	<i>beltu</i>	lady
	<i>aplu</i>	son (spec. heir)

<i>Ideogram</i>	<i>Pronunciation</i>	<i>Meaning</i>
	<i>sakānu</i>	to set
	<i>nānu</i>	fish

COMPOUND IDEOGRAMS

	<i>elū</i>	high
	<i>apsū</i>	abyss
	<i>ešēru</i>	to be straight, right
	<i>suluppu</i>	date
	<i>suttu</i>	dream
	<i>abullu</i>	city-gate
	<i>ekallu</i>	palace
	<i>saplā</i>	low
	<i>purussū</i>	decision
	<i>zunnu</i>	rain
	<i>eklu</i>	field
	<i>dimtu</i>	weeping

DETERMINATIVES THAT PRECEDE THE WORD

	<i>ilu</i>	god	before names of deities
	<i>alu</i>	city	" " " cities
	<i>arḫu</i>	month	" " " months
	<i>šru</i>	flesh	" " " parts of the body
	<i>kakkabu</i>	star	" " " stars and planets
	<i>imēru</i>	ass	" " " some of the larger animals

	<i>abnu</i>	stone	before names of stones	
	<i>isu</i>	wood	" " "	trees, wooden objects
	<i>karpātu</i>	vessel	" " "	vessels
	<i>šammu</i>	plant	" " "	plants
	<i>amēlu</i>	man	" " "	tribes and professions
	<i>mātu</i>	country	" " "	countries
	<i>šadū</i>	mountain	" " "	mountains
		male	" " "	male proper names
	<i>šubātu</i>	garment	" " "	garments and stuffs
	<i>immeru</i>	lamb, sheep	" " "	sheep
	<i>šipātu</i>	fleece, wool	" " "	wools and woolen stuffs
	<i>nāru</i>	river	" " "	rivers
		female	" " "	female proper nouns

DETERMINATIVES THAT FOLLOW THE WORD

	<i>kām</i>	used after numbers	
	<i>kam</i>	" "	"
	plural	" "	plurals
	<i>ta-a-an</i>	" "	numbers and measures
	<i>ki</i>	" "	names of places (comp. <i>ašru</i> place)
	plural	" "	plurals
	<i>a-an</i>	" "	numerals and measures
	<i>nānu</i> fish	" "	names of fish
	<i>iššāru</i> bird	" "	" " birds

CHAPTER III

SIGN LIST

§ 10. The sign list at the end of the book, immediately before the Glossary, should now be carefully studied. It cannot be learned all at once, but will come with practice.

§ 11. For practice in finding signs in the Sign List the following words should be carefully read. In order to show the close relationship between Assyrian and Hebrew, the Hebrew equivalent of each Assyrian word is given.

𐎶 𐎶 𐎶	<i>ba-nu-u</i>	to build	בָּנָה
𐎶 𐎶 𐎶	<i>sa-ha-pu</i>	to overwhelm	סָחַף
𐎶 𐎶 𐎶	<i>la-ba-sú</i>	to clothe	לָבַשׁ
𐎶 𐎶 𐎶	<i>la-ma-du</i>	to learn	לָמַד
𐎶 𐎶 𐎶	<i>la-ku-u</i>	to take	לָקַח
𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	<i>li-sa-a-nu</i>	tongue	לָשׁוֹן
𐎶 𐎶	<i>sú-mu</i>	name	שֵׁם
𐎶 𐎶 𐎶	<i>be-e-lu</i>	lord	בַּעַל
𐎶 𐎶 𐎶 𐎶 𐎶	<i>na-piš-tu</i>	life	נַפֶּשׁ
𐎶 𐎶 𐎶 𐎶	<i>na-aš-ru</i>	eagle	נֶאֱשָׁר
𐎶 𐎶 𐎶 𐎶	<i>na-a-ru</i>	river	נָהָר
𐎶 𐎶 𐎶 𐎶 𐎶	<i>ka-nu-u</i>	reed	קָנָה
𐎶 𐎶 𐎶 𐎶	<i>ka-aš-tu</i>	bow	קֶשֶׁת
𐎶 𐎶 𐎶 𐎶	<i>ti-ib-nu</i>	straw	תֵּבָן
𐎶 𐎶 𐎶 𐎶 𐎶	<i>ak-ra-bu</i>	scorpion	עֲקָרָב
𐎶 𐎶 𐎶 𐎶 𐎶	<i>zi-e-ru</i>	seed	זֶרַע
𐎶 𐎶 𐎶 𐎶 𐎶	<i>dal-tu</i>	door	דֶּלֶת
𐎶 𐎶 𐎶 𐎶 𐎶	<i>ri-e-šu</i>	head	רֹאשׁ
𐎶 𐎶 𐎶 𐎶	<i>ab-nu</i>	stone	אֶבֶן

𐎶𐎶𐎶 𐎶	<i>um-mu</i>	mother	אם
𐎶 𐎶	<i>i-nu</i>	eye	עין
𐎶 𐎶	<i>i-du</i>	hand, side	יד
𐎶 𐎶	<i>i-lu</i>	god	אל
𐎶 𐎶	<i>i-su</i>	wood	עץ
𐎶 𐎶	<i>i-sa-tu</i>	fire	אש
𐎶 𐎶	<i>i-sa-ru</i>	righteous	ישר
𐎶 𐎶	<i>at-ta</i>	thou	אתה
𐎶 𐎶 𐎶	<i>kak-ka-bu</i>	star	כוכב
𐎶 𐎶	<i>mal-ku</i>	prince	מלך
𐎶 𐎶	<i>ir-sú</i>	couch	ערש
𐎶 𐎶 𐎶	<i>ir-si-tu</i>	earth	ארץ
𐎶 𐎶	<i>am-tu</i>	handmaid	אמה
𐎶 𐎶 𐎶	<i>bi-i-tu</i>	house	בית
𐎶 𐎶 𐎶	<i>ku-u-lu</i>	cry	קול
𐎶 𐎶 𐎶	<i>zik-ru</i>	name	זכר
𐎶 𐎶	<i>al-pu</i>	ox	אֶלֶף
𐎶 𐎶	<i>e-mu</i>	father-in-law	חם
𐎶 𐎶 𐎶	<i>e-zí-bu</i>	to leave	עזב
𐎶 𐎶 𐎶	<i>e-pi-ru</i>	dust	עפר
𐎶 𐎶 𐎶	<i>e-ti-ru</i>	to protect	עטר
𐎶 𐎶 𐎶	<i>e-lu-u</i>	to be high	עלה
𐎶 𐎶	<i>kal-bu</i>	dog	כלב
𐎶 𐎶 𐎶	<i>ra-ka-bu</i>	to ride	רכב
𐎶 𐎶 𐎶	<i>ta-a-bu</i>	good	טוב
𐎶 𐎶	<i>kar-ni</i>	horn	קרן
𐎶 𐎶 𐎶	<i>ma-ḥa-su</i>	to smite	מחץ

𐤆 𐤓 𐤍	<i>gam-ma-lu</i>	camel	גָּמַל
𐤅-𐤋 𐤅	<i>uz-nu</i>	ear	אָזן
𐤅 𐤅	<i>u-mu</i> *)	day	יוֹם
𐤅- 𐤍 𐤌	<i>pi-tu-u</i>	to open	פָּתַח
𐤅𐤍 𐤅	<i>lib-bu</i>	heart	לֵב
𐤅𐤍 𐤅	<i>im-nu</i>	right hand	יְמִין
𐤅𐤍 𐤅𐤍 𐤅𐤍	<i>bir-ku</i>	lightning	בָּרָק
𐤅𐤍 𐤍	<i>bir-ku</i>	knee	בִּרְךָ
𐤌- 𐤍 𐤌- 𐤌- 𐤅- 𐤅- 𐤅- 𐤌	<i>ar-ba'-u</i>	four	אַרְבַּע
𐤌𐤍 𐤍 𐤅	<i>di-i-nu</i>	judgment	דִּין
𐤍 𐤍	<i>ib-ru</i>	friend	חֵבֵר
𐤍 𐤅	<i>kin-nu</i>	nest	קֶן
𐤍- 𐤌	<i>a-ku</i>	brother	אָח
𐤍- 𐤍 𐤅	<i>a-ri-bu</i>	raven	עֹרֵב
𐤍- 𐤍 𐤍	<i>a-na-ku</i>	I	אֲנִי
𐤍 𐤅	<i>a-bu</i>	father	אָב
𐤍 𐤍- 𐤍	<i>a-ḥa-zu</i>	to seize	אָחַז
𐤍 𐤍 𐤅	<i>ša-al-mu</i>	image	אֵלִים
𐤍 𐤍 𐤍 𐤅	<i>ḥa-ta-nu</i>	son-in-law	חָתָן
𐤍 𐤍 𐤍 𐤍	<i>ḥa-du-ú</i>	to rejoice	חָדַד
𐤍 𐤍 𐤅	<i>ša-am-nu</i>	oil	שֶׁמֶן

*) Or better *ūmu(-mu)* i. e. *ūmu* (comp. p. 10, line 5) with phonetic complement (p. 7, § 8) *-mu*.

CHAPTER IV

SYLLABARIES

§ 12. For further practice, before going on to the study of the grammar proper, a small portion of each of the three great syllabaries, S^a , S^b and S^c , is given. These syllabaries were composed by the Babylonians and Assyrians themselves, and have been of inestimable value to modern students in reconstructing the grammar and lexicon of the Sumerian and of the Assyrian language.

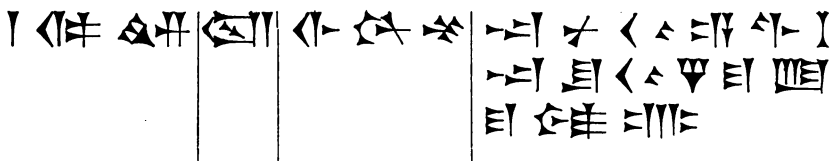
§ 13. *Syllabary S^a .* In the second column is the syllable under consideration, in the first column the pronunciation of the syllable, and in the third column the name of the syllabic sign.

1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	
1		1		1	

! 𐎶	𐎶	𐎶	𐎶
! 𐎶 𐎶 𐎶	𐎶 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶
! 𐎶	𐎶	𐎶	𐎶
! 𐎶	𐎶	𐎶	𐎶
! 𐎶	𐎶	𐎶	𐎶
! 𐎶	𐎶	𐎶	𐎶
! 𐎶	𐎶	𐎶	𐎶
! 𐎶	𐎶	𐎶	𐎶
! 𐎶	𐎶	𐎶	𐎶
! 𐎶	𐎶	𐎶	𐎶

§ 15. *Syllabary S^c*. This is in a sense a combination of S^a and S^b. In the second column is the ideogram under consideration, in the first column the pronunciation of the same, in the third column the name of the ideographic sign, and in the fourth column the Assyrian translation with synonyms.

! 𐎶 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶
! 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶
! 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶
! 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶
! 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶
! 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶
! 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶
! 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶
! 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶
! 𐎶 𐎶	𐎶	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶



CHAPTER V

PHONOLOGY

- § 16. *Vowels.* The Assyrian language possesses the vowels *a*, *i*, *u*, *ā*, *ī*, *ū*, and *e* as a variant sound of *i* and *a*, and *o* as a variant sound of *u*.

The vowels *a* and *ā* change to *e*, *ē*, and *ī*, e. g. *i-ma-a-ru* into *i-me-e-ru*; *mu-ša-ak-ni-šū* into *mu-ši-ik-ni-šū*.

Vocal contraction is common, e. g. *ba-nu-u* for *ba-ni-u*.

Vowels sometimes fall off, e. g. *šū-ub-tu* for *u-šū-ub-tu*.

- § 17. *Consonants.*

The Assyrian consonants are: *b*, *g*, *d*, *z*, *ḫ*, *t*, *k*, *l*, *m*, *n*, *s*, *p*, *š*, *k(q)*, *r*, *š*, *t*. These consonants are arranged according to the Hebrew order.

The consonant *k* after *n* or *m* sometimes becomes *g*, e. g. *lu-uš-kum-ga* for *lu-uš-kum-ka*.

Sometimes *k* is replaced by *g*, e. g. *gātu* for *kātu*.

Before a dental *m* becomes *n*, e. g. *ša-li-in-tu* for *ša-li-im-tu*; also before *š*, e. g. *šū-un-šu* for *šū-um-šu*.

After *n*, *t* often changes to *d*, e. g. *un-da-aš-sir* for *um-ta-aš-sir*; after *k* it changes to *t*, e. g. *ik-te-bi* for *ik-te-bi*.

In some verbal forms *št* and *št* become *ss* and *šš*, e. g. *as-sa-kan* for *aš-ta-kan*; *aš-ša-bat* for *aš-ta-bat*.

Sibilants change to *l* before a dental, e. g. *al-tu-ur* for *aš-tu-ur*; or before sibilants, e. g. *al-sī* for *aš-sī*.

After a dental or another sibilant *š* becomes *s*, with which the preceding sibilant, and sometimes the dental, assimilate, e. g. *kāt-su*, *ka-as-su*, or *ka-a-su* for *kāt-šu*.

CHAPTER VI

PERSONAL PRONOUN

§ 20. The personal pronouns in the *nominative* are:

	Singular	Plural
1 c.	<i>anāku</i>	<i>anīni, anīnu, nīnu, nīni</i>
2 m.	<i>atta</i>	<i>attunu</i>
2 f.	<i>atti</i>	
3 m.	<i>śū</i>	<i>śūnu, śun</i>
3 f.	<i>śī</i>	<i>śīna, śin</i>

§ 21. The personal pronouns in the *genitive* and *accusative* are:

	Singular	Plural
1 c.	<i>iātu, iāti, iāsi, a-a-ši</i>	<i>niāti, niāsim, nāsi</i>
2 m.	<i>kātu, kāti, kāsa</i>	<i>kātunu, kāšunu</i>
2 f.	<i>kāti, kāsi</i>	
3 m.	<i>sāšu, śuāšu</i>	<i>sāśūnu, sāśun</i>
3 f.	<i>sāsa, sāsi</i>	

§ 22. Pronominal suffixes attached to nouns with *possessive* meaning:

	Singular	Plural
1 c.	<i>-ī, -ia, -a</i>	<i>-ni, -nu</i>
2 m.	<i>-ka, -ku</i>	<i>-kunā, -kun</i>
2 f.	<i>-ki</i>	<i>[-kinā]</i>
3 m.	<i>-śū, -ś, -ša</i>	<i>-śūnu, -śūn, -śūnūti</i>
3 f.	<i>-ša</i>	<i>-śīna, -śin</i>

§ 23. Pronominal suffixes attached to verbs with *accusative* meaning:

	Singular	Plural
1 c.	<i>-anni, -inni, -ni</i>	<i>-nāsi, -annāsi, -annāšu</i>
2 m.	<i>-ka, -akka, -ikka, -ak, -akku</i>	<i>-kunāsi, -akkunāšu</i>
2 f.	<i>-ki, -akki, -ikki</i>	<i>-kināsi</i>
3 m.	<i>-śū, -ś, -aśšu, -aś</i>	<i>-śūnu, -aśšunu, -śūnātu, -śūnāti</i>
3 f.	<i>-śī, -ś, -aśši</i>	<i>-śīna, -śīnātu, -śīnāti, -śīnāsim, -aśšinātu, -aśšināti</i>

	Singular		Plural	
	masc.	fem.	masc.	fem.
3. <i>śā</i> , that	<i>śā</i>	<i>śī</i>		
4. <i>ammā</i> , that	<i>ammā</i>	<i>ammētu</i>		<i>ammāle</i>
5. <i>ullā</i> , that	nom. <i>ullā</i>		<i>ullātu</i>	
	gen. <i>ulli</i> (<i>ullē</i>)			

§ 26. *Relative Pronouns.*

1. *śa*, who, which.
2. *man(n)u śa*, whoever.
3. *minā*, *minma śa*, *mim(m)a (śa)*, *mimmā*, whatever.
4. *mal(a)*, *ammar*, as many as.

§ 27. *Interrogative Pronouns.*

1. *mannu*, who?

masc.	neut.
nom. <i>mannu</i>	nom. <i>minū</i>
	gen. <i>minē</i>
	acc. <i>minā</i>

2. *a-a-ū* (i. e. *ai-ū*), who?; fem. *a-a-ta*; plural *aiiūtu*, *aiiuti*.

§ 28. *Indefinite Pronouns.*

1. Masculine: *manman*, *mamman*, *manuman*, *mam(m)ana*, *memēni*, *manāma*, *manamma*, *manma*, *mam(m)a*, *mumma*, anyone.

Neuter: *minma*, *min(m)a*, *mimmu*, *aiiumma*, *aiiamma*, *iaumma*, anything.

- § 29. *Reflexive Pronoun.* This is expressed by the word *ra-mānu*, self.

§ 30. *Exercises.*

3. The signification and formation of the various stems:

I₁, *Qal* is the root stem, used transitively and intransitively.
 II₁, *Paal* signifies intensity, and has its middle consonant doubled.

III₁, *Shafal* has a causative signification, and is formed by prefixing the consonant *š*.

IV₁, *Nifal* is passive in signification, and is formed by prefixing the consonant *n*, which is sometimes changed to accord with the first consonant of the root.

I₂, *Ifteal* is reflexive in signification. It is derived from the *Qal*.

II₂, *Iftaal* has both active and passive signification. It is derived from the *Paal*.

III₂, *Ishtafal* is a reflexive of the causative. It is derived from the *Shafal*.

IV₂, *Ittafal* has a passive signification, and is derived from the *Nifal*. Originally *Intafal*.

I₃, *Iftaneal*; II₃, *Iftanaal*; III₃, *Ishtanafal*; and IV₃, *Ittanafal* are derived from I₂, II₂, III₂, and IV₂, respectively, and are similar in meaning.

III/II₁, *Ishpaal*; and III/II₂, *Ishtapaal* are similar in signification to the *Shafal* and *Ishtafal*, respectively. They are a *Paal-Shafal* and a *Paal-Ishtafal*, respectively.

4. The Assyrian verb is usually tri-consonantal, e. g. *kašādu*, but there are also roots with two and sometimes four consonants. These consonants are called *radicals*.

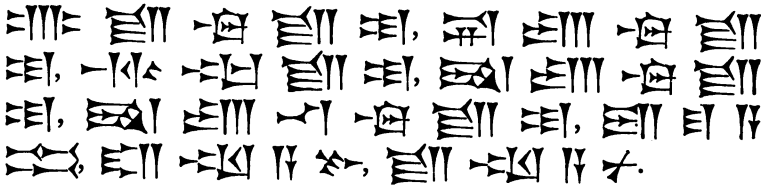
§ 32. *Vocabulary.*

damāku = to be favourable *rakābu* = to ride

kašādu = to conquer *šakānu* = to place.

§ 33. *Exercises.*

𐎠𐎵 𐎠𐎵 𐎠𐎵, 𐎠𐎵 𐎠𐎵 𐎠𐎵, 𐎠𐎵
 𐎠𐎵 𐎠𐎵 𐎠𐎵, 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, 𐎠𐎵
 𐎠𐎵 𐎠𐎵 𐎠𐎵, 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵



CHAPTER IX

§ 34. *The Qal, or I₁.*

PRESENT

	Singular	Plural
3 m.	<i>ikašad (ikaššad)</i>	<i>ikašadū(ni u)</i>
3 f.	<i>takašad</i>	<i>ikašadā(ni)</i>
2 m.	<i>takašad</i>	<i>takašadū</i>
2 f.	<i>takašadī</i>	<i>takašadā</i>
1 c.	<i>akašad</i>	<i>nikašad</i>

PRETERITE

3 m.	<i>iksud</i>	<i>iksudū(ni u)</i>
3 f.	<i>taksud</i>	<i>iksudā(ni)</i>
2 m.	<i>taksud</i>	<i>taksudū</i>
2 f.	<i>taksudī</i>	<i>taksudā</i>
1 c.	<i>aksud</i>	<i>niksud</i>

PERMANSIVE

3 m.	<i>kašid</i>	<i>kašdū(ni)</i>
3 f.	<i>kašdat, kašdāt(a)</i>	<i>kašdā(ni)</i>
2 m.	<i>kašdāt(a)</i>	<i>kašdātunu</i>
2 f.	<i>kašdāti</i>	<i>[kašdātina]</i>
1 c.	<i>kašdāk(u)</i>	<i>kašdāni(-nu)</i>

IMPERATIVE

2 m.	<i>kušud</i>	<i>kušudū</i>
2 f.	<i>kušudī</i>	<i>kušudā(ni)</i>

PARTICIPLE

kaš(i)du

INFINITIVE

kašādu

CHAPTER X

§ 38. *The Paal, or II₁.*

PRESENT

	Singular	Plural
3 m.	<i>ukaššad</i>	<i>ukaššadū(ni)</i>
3 f.	<i>tukaššad</i>	<i>ukaššadā(ni)</i>
2 m.	<i>tukaššad</i>	<i>tukaššadū</i>
2 f.	<i>tukaššadī</i>	<i>tukaššadā</i>
1 c.	<i>ukaššad</i>	<i>nukaššad</i>

PRETERITE

3 m.	<i>ukaššid</i>	<i>ukaššidū(ni)</i>
3 f.	<i>tukaššid</i>	<i>ukaššidā(ni)</i>
2 m.	<i>tukaššid</i>	<i>tukaššidū</i>
2 f.	<i>tukaššidī</i>	<i>tukaššidā</i>
1 c.	<i>ukaššid</i>	<i>nukaššid</i>

PERMANISVE

3 m.	<i>kuššud</i>	<i>kuššudū(ni)</i>
3 f.	<i>kuššudat</i>	<i>kuššudā</i>
2 m.	<i>kuššudāt(a)</i>	<i>kuššudātunu</i>
2 f.	<i>kuššudātī</i>	?
1 c.	<i>kuššudak(u)</i>	<i>kuššudani</i>

IMPERATIVE

2 m.	<i>kuššid, kaššid</i>	<i>kuššidū</i>
2 f.	<i>kuššidī</i>	<i>kuššidā</i>

PARTICIPLE

mukaššidu

INFINITIVE

kuššudu§ 39. *The Šafal, or III₁.*

PRESENT

3 m.	<i>ušaḫšad</i>	<i>ušaḫšadū(ni)</i>
3 f.	<i>tušaḫšad</i>	<i>ušaḫšadā(ni)</i>
2 m.	<i>tušaḫšad</i>	<i>tušaḫšadū</i>
2 f.	<i>tušaḫšadī</i>	<i>tušaḫšadā</i>
1 c.	<i>ušaḫšad</i>	<i>nušaḫšad</i>

PRETERITE

	Singular	Plural
3 m.	<i>uśaksid</i>	<i>uśaksidā(ni)</i>
3 f.	<i>tuśaksid</i>	<i>uśaksidā(ni)</i>
2 m.	<i>tuśaksid</i>	<i>tuśaksidā</i>
2 f.	<i>tuśaksidī</i>	<i>tuśaksidā</i>
1 c.	<i>uśaksid</i>	<i>nuśaksid</i>

PERMANSIVE

3 m.	<i>sukśud</i>	<i>sukśudā(ni)</i>
3 f.	<i>sukśudat</i>	<i>sukśudā</i>
2 m.	<i>sukśudāta</i>	<i>sukśudātunu</i>
2 f.	<i>sukśudāti</i>	?
1 c.	<i>sukśudāḥ(u)</i>	<i>sukśudāni</i>

IMPERATIVE

2 m.	<i>sukśid</i>	<i>sukśidā</i>
2 f.	<i>sukśidī</i>	<i>sukśidā</i>

PARTICIPLE

muśaksidu

INFINITIVE

sukśudu

§ 40. *The Nifal, or IV₁.*

PRESENT

3 m.	<i>ikkaśad</i>	<i>ikkaśadā(ni)</i>
3 f.	<i>takkaśad</i>	<i>ikkaśadā(ni)</i>
2 m.	<i>takkaśad</i>	<i>takkaśadā</i>
2 f.	<i>takkaśadī</i>	<i>takkaśadā</i>
1 c.	<i>akkaśad</i>	<i>nikkaśad</i>

PRETERITE

3 m.	<i>ikkaśid</i>	<i>ikkaśidā(ni)</i>
3 f.	<i>takkaśid</i>	<i>ikkaśidā(ni)</i>
2 m.	<i>takkaśid</i>	<i>takkaśidā</i>
2 f.	<i>takkaśidī</i>	<i>takkaśidā</i>
1 c.	<i>akkaśid</i>	<i>nikkaśid</i>

CHAPTER XI

§ 42. *The Derived Stems.*

	IFTEAL, OR I ₃	IFTAAL, OR II ₃	ISHTAFAL, OR III ₃	IFTANEAL, OR I ₃
PRESENT	<i>iktasād</i>	<i>uktasād</i>	<i>ustaksād</i>	<i>iktanasād</i>
PRETERITE	<i>iktasād</i>	<i>uktasīd,</i> <i>uktesīd</i>	<i>ustaksīd,</i> <i>usteksīd</i>	<i>iktanasād</i>
PERMANATIVE	<i>kitašud,</i> <i>kīšud</i>	<i>kutaššud</i>	<i>šutaksud</i>	
IMPERATIVE	<i>kitašad,</i> <i>kīšad</i>		<i>šutaksīd</i>	
PARTICIPLE	<i>muktašidu</i>	<i>muktaššidu</i>	<i>muštaksīdu</i>	
INFINITIVE	<i>kitašudu,</i> <i>kīšudu</i>	<i>kutaššudu</i>	<i>šutaksudu</i>	

After learning the four principal stems, the student will find no difficulty in filling in these conjugations.

CHAPTER XII

§ 44. *Synopsis of the Strong Verb.*

	QAL	PAAL	SHAFEL	NIFAL	IFTEAL	IFTAAL	ISHTAFAL	IFTANEAL
PRESENT	<i>ikašad</i>	<i>ukāšad</i>	<i>ušašad</i>	<i>ikkašad</i>	<i>iktašad</i>	<i>uktašad</i>	<i>uštašad</i>	<i>ikšanašad</i>
PRETERITE	<i>ikšud</i>	<i>ukāšsid</i>	<i>ušašsid</i>	<i>ikkašsid</i>	<i>iktašad</i>	<i>uktašsid</i>	<i>uštašsid</i>	<i>ikšanašad</i>
PERMANSIVE	<i>kašid</i>	<i>kūšud</i>	<i>sūšud</i>	<i>našud</i>	<i>kitašud</i>	<i>kutaššud</i>	<i>šutaššud</i>	
IMPERATIVE	<i>kūšud</i>	<i>kūšsid</i>	<i>sūšsid</i>	<i>našsid</i>	<i>kitašad</i>	<i>kutaššid</i>	<i>šutaššid</i>	
PARTICIPLE	<i>kāšidu</i>	<i>mukaššidu</i>	<i>mušašsidu</i>	<i>mukkašidu</i>	<i>muktašidu</i>	<i>muktaššidu</i>	<i>muštaššidu</i>	
INFINITIVE	<i>kašadu</i>	<i>kūššudu</i>	<i>sūššudu</i>	<i>naššudu</i>	<i>kitašudu</i>	<i>kutaššudu</i>	<i>šutaššudu</i>	

§ 45. *Vocabulary.*

<i>šapāru</i> = to send	<i>zanānu</i> = to send rain
<i>maḥašu</i> = to smite	<i>taḥāku</i> = to pour out
<i>šapānu</i> = to overcome	<i>taṁāḥu</i> = to hold
<i>šalamu</i> = to prosper	

CHAPTER XII

§ 44. *Synopsis of the Strong Verb.*

	QAL	PAAL	SHAFEL	NIFAL	IFTEAL	IFTAAL	ISHTAFAL	IFTANEAL
PRESENT	<i>ikašad</i>	<i>ukassad</i>	<i>ušašad</i>	<i>ikkašad</i>	<i>iktašad</i>	<i>uktašad</i>	<i>uštašad</i>	<i>ikšanašad</i>
PRETERITE	<i>iksud</i>	<i>ukassid</i>	<i>ušašid</i>	<i>ikkašid</i>	<i>iktašad</i>	<i>uktašid</i>	<i>uštašid</i>	<i>ikšanašad</i>
PERMANATIVE	<i>kašid</i>	<i>kussud</i>	<i>sukšud</i>	<i>nakašud</i>	<i>kitašud</i>	<i>kutassud</i>	<i>šutašud</i>	
IMPERATIVE	<i>kušud</i>	<i>kuššid</i>	<i>sukšid</i>	<i>nakašid</i>	<i>kitašad</i>	<i>šutašid</i>		
PARTICIPLE	<i>kašidu</i>	<i>mukassidu</i>	<i>mušašidu</i>	<i>mukkašidu</i>	<i>muktašidu</i>	<i>muktašidu</i>	<i>muštašidu</i>	
INFINITIVE	<i>kašadu</i>	<i>kussudu</i>	<i>sukšudu</i>	<i>nakašudu</i>	<i>kitašudu</i>	<i>kutassudu</i>	<i>šutašudu</i>	

§ 45. *Vocabulary.*

<i>šapāru</i> == to send	<i>zanānu</i> == to send rain
<i>maḥašu</i> == to smite	<i>tabāku</i> == to pour out
<i>šapānu</i> == to overcome	<i>taṁāḫu</i> == to hold
<i>šalāmu</i> == to prosper	

CHAPTER XIII

§ 47. *Verbs with an initial n.*

	QAL	SHAFEL	NIFAL	IFTEAL	ISHTAFAL
PRESENT	<i>iddan</i>	<i>usaddan</i>	<i>innadin</i>	<i>ittadan</i>	<i>ustaddan</i>
PRETERITE	<i>iddin</i>	<i>usaddin</i>	<i>innadin</i>	<i>ittadin</i>	<i>ustaddin</i>
PERMANISIVE	<i>nadin</i>	<i>suddun</i>	<i>naddun</i>	<i>tadin</i>	
IMPERATIVE	<i>idin</i>	<i>suddin</i>	<i>naddin</i>		
PARTICIPLE	<i>nādinu</i>	<i>mušaddinu</i>	<i>munnadinu</i>	<i>muttadinu</i>	
INFINITIVE	<i>nadānu</i>	<i>suddunu</i>	<i>naddunu</i>		

The remaining forms are comparatively regular.

§ 48. *Vocabulary.*

nadānu = to give *našāru* = to guard

§ 49. *Exercises.*

ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ
 ᐱ, ᐱ ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ
 ᐱ, ᐱ ᐱ ᐱ ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ, ᐱ
 ᐱ ᐱ, ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ
 ᐱ ᐱ ᐱ ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ
 ᐱ, ᐱ ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ ᐱ, ᐱ
 ᐱ ᐱ ᐱ ᐱ ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ ᐱ
 ᐱ ᐱ ᐱ ᐱ ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ ᐱ, ᐱ
 ᐱ ᐱ, ᐱ ᐱ, ᐱ ᐱ, ᐱ ᐱ ᐱ ᐱ.

CHAPTER XIV

§ 50. *Verbs with a weak initial letter.*

	QAL	PAAL	SHAFEL	NIFAL	IFTEAL	IFTANEAL
PRESENT	<i>ihhaz</i>	<i>uhhaz</i>	<i>usahhaz</i>	<i>innahaz</i>	<i>itahaz</i>	<i>itanahaz</i>
	<i>illak</i>		<i>usalak</i>		<i>ittalak</i>	<i>ittanalak</i>
	<i>ussab</i>	<i>ussab</i>	<i>usāsab</i>	<i>i'asab</i>	<i>ittasab</i>	<i>ittanasab</i>
	<i>etih</i>	<i>utlak</i>	<i>uslak</i>	<i>innetih</i>	<i>etetik</i>	<i>etenetik</i>
PRETERITE	<i>ihuz</i>	<i>uhhiz</i>	<i>usāhiz</i>	<i>innahiz</i>	<i>itahaz</i>	<i>itanahaz</i>
	<i>illik</i>		<i>usālik</i>		<i>ittalak</i>	<i>ittanalak</i>
	<i>āsib</i>	<i>ussib</i>	<i>usāsib</i>	<i>i'asib</i>	<i>ittasab</i>	<i>ittanasab</i>
	<i>etih</i>	<i>uttik</i>	<i>usētik</i>	<i>innetih</i>	<i>etetik</i>	<i>etenetik</i>
PERMANSIVE	<i>ahiz</i>	<i>uhhuz</i>	<i>sahuz</i>	<i>nahuz</i>	<i>itahuz</i>	
	<i>alik</i>		<i>suluk</i>		<i>italuk</i>	
	<i>asib</i>	<i>ussub</i>	<i>sasub</i>		<i>tasib</i>	
	<i>etih</i>	<i>uttuk</i>	<i>sutuk</i>	<i>netuk</i>	<i>etutuk</i>	
IMPERATIVE	<i>ahuz</i>	<i>uhhis</i>	<i>suhiz</i>	<i>nahiz</i>	<i>itahaz</i>	
	<i>alik</i>		<i>salik</i>		<i>ittak</i>	
	<i>sib</i>	<i>ussib</i>	<i>sasib</i>		<i>tisab</i>	
	<i>etih</i>	<i>uttik</i>	<i>satik</i>	<i>netik</i>	<i>etetik</i>	

* 3

PARTICIPLE	QAL	PAAL	SHAFEL	NIFAL	IFTEAL	IFTANEAL
	<i>aḥizu</i>	<i>muhḥizu</i>	<i>muṣaḥizu</i>	<i>munnahizu</i>	<i>mātaḥizu</i>	
	<i>āliku</i>		<i>muṣāliku</i>		<i>muttaliku</i>	
	<i>asibu</i>	<i>muṣṣibu</i>	<i>muṣāṣibu</i>		<i>muttaṣibu</i>	
	<i>etiku</i>	<i>muttiḥu</i>	<i>muṣtiḥu</i>	<i>munnetiku</i>	<i>muttetiḥu</i>	
INFINITIVE	<i>aḥazu</i>	<i>uḥḥazu</i>	<i>saḥazu</i>	<i>nāḥazu</i>	<i>ilaḥazu</i>	
	<i>alaku</i>		<i>saluku</i>		<i>italuku</i>	
	<i>asābu</i>	<i>uṣṣabu</i>	<i>saṣabu</i>		<i>ilaṣabu</i>	
	<i>etaku</i>	<i>uttuḥu</i>	<i>saṭtuḥu</i>	<i>nētuku</i>	<i>etetuḥu</i>	

After studying carefully the above forms of verbs with a weak initial letter, the other forms of the same class of verbs will occasion no difficulty.

The verb *aḥazu* begins with the equivalent of the Hebrew letter ḥ, and is called initial Ḥ₁; *alaku* begins with the equivalent of ṭ, and is called initial Ḥ₂; *asābu* with the equivalent of ṣ, and is called initial Ḥ₃; of ṣ, and is called initial Ḥ₄; and *etaku* with the equivalent of ṭ, and is called initial Ḥ₅. There are verbs that begin with the equivalent of the Hebrew letters ṭ and ṣ, and are called initial Ḥ₆ and initial Ḥ₇, respectively. Examples are, of the former, *edāzu* to be new, and of the latter, *eṣru* to be straight. Their forms will occasion no difficulty. The only other class of initial weak verbs is Ḥ₈, which begins with the equivalent of the Arabic ḡ. An example is *erebu* to enter. This also will give no trouble.

§ 51. Vocabulary.

<i>aḥazu</i> == to hold	<i>alaku</i> == to go
<i>asābu</i> == to dwell	<i>etaku</i> == to march, go

CHAPTER XV

§ 53. *Verbs with a weak medial letter.*

	QAL	PAAL	NIFAL	IFTEAL	IFTAAL	IFTANEAL
PRESENT	<i>isa'al</i> <i>ikān</i> <i>iṭāb</i>	<i>uḥān</i> <i>uṭāb</i>	<i>ikkān</i> <i>iṭṭāb</i>	<i>isa'al</i> <i>ikān</i> <i>iṭṭāb</i>	<i>ukān</i> <i>uṭṭāb</i>	<i>istana'al</i> <i>iktanunnu</i>
PRETERITE	<i>is'al</i> <i>ikān</i> <i>iṭṭ</i>	<i>ukān</i> <i>uṭṭ</i>	<i>ikkān</i> <i>iṭṭāb</i>	<i>isa'al</i> <i>ikān</i> <i>iṭṭ</i> <i>si'ul</i> <i>kūān</i>	<i>ukān</i> <i>uṭṭ</i> <i>kūān</i>	<i>istana'al</i> <i>iktanūn</i>
PERMANSIVE	<i>sa'il</i> <i>kān</i> <i>iṭāb</i>	<i>kān</i> <i>iṭāb</i>				
IMPERATIVE	<i>sa'al</i> <i>kān</i> <i>iṭ</i>	<i>kān</i> <i>iṭ</i>		<i>si'al</i> <i>kān</i>	<i>kūān</i>	
PARTICIPLE	<i>sa'ilu</i> <i>ka'innu</i> <i>iṭ'ibū</i>	<i>mukānu</i> <i>mūṭṭū</i>		<i>musta'ilu</i> <i>mukānu</i>	<i>mukānu</i>	
INFINITIVE	<i>sa'alu</i> <i>kānu</i> <i>iṭābu</i>	<i>kānu</i> <i>iṭābu</i>		<i>si'ulu</i> <i>kānu</i>	<i>kūnu</i>	

The other forms of verbs with a weak medial are easily identified.

The verb *sa'alu* has for a middle radical the equivalent of the Hebrew letter נ, and is called medial נ₁; *kānu* has for a middle radical the equivalent of the letter כ, and is called medial נ₂; and *tabu* has for a middle radical the equivalent of the letter ט, and is called medial נ₃. There are verbs which have for a middle radical the equivalent of the Hebrew letters פ, פ, פ, and of the Arabic letter غ. They are called medial נ₄, נ₅, נ₆, and נ₇, respectively. Examples of these are, *māru* to send, *rāmu* to love, *bēlu* to rule, and *ba'u* to seek. Their forms will occasion no difficulty.

§ 54. *Vocabulary.*

<i>sa'alu</i> = to ask	<i>kānu</i> = to stand
<i>tabu</i> = to be good	<i>ma'adu</i> = to be many
<i>mātu</i> = to die	<i>bēlu</i> = to rule

§ 55. *Exercises.*

𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕,
 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕,
 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕,
 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕,
 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕,
 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕,
 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕,
 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕,
 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕, 𐤔 𐤕 𐤕 𐤕.

CHAPTER XVI

§ 56. *Verbs with a weak final letter.*

	QAL	PAAL	SHAFEL	NIFAL	IFTEAL	IFTANEAL
PRESENT	<i>ibani</i>	<i>ubanni</i>	<i>usabni</i>	<i>ibbani</i>	<i>ibtani</i>	<i>ibtanani</i>
PRETERITE	<i>ibni</i>	<i>ubanni</i>	<i>usabni</i>	<i>ibbani</i>	<i>ibtani</i>	<i>ibtanani</i>
PERMANSIVE	<i>bani</i>	<i>bunni</i>	<i>subni</i>	<i>nabni</i>	<i>bitni</i>	
IMPERATIVE	<i>bini</i>	<i>bunni</i>	<i>subni</i>	<i>nabni</i>	<i>bitani</i>	
PARTICIPLE	<i>bānā</i>	<i>mubannā</i>	<i>musabnā</i>	<i>mubbanā</i>	<i>mubtanā</i>	
INFINITIVE	<i>banā</i>	<i>bunnā</i>	<i>subnā</i>	<i>nabnā</i>	<i>bitnā</i>	

The remaining forms of this verb are easily identified.

The verb *banā* has for a final radical the equivalent of the Hebrew letter ך, which in these verbs really corresponds to the original י and ך, and is called final נׁ, 7. There are verbs which have for a final radical the equivalent of the Hebrew letters נ, 7, 7, and ך. They are called final נׁ, נׁ, נׁ, and נׁ, respectively. Examples of these are, *malā* to fill, *nigā* to be light, *pita* to open, and *šema* to hear. Their forms will occasion no difficulty.

§ 57. *Vocabulary.*

<i>banā</i> = to build	<i>pita</i> = to open
<i>manā</i> = to count	<i>tibā</i> = to come
<i>mašā</i> = to find	

		Forms ending in Consonant with simple suffix	Forms ending in Consonant with augmented suffix	Forms in <i>ū, ā</i> with simple suffix	Forms in <i>ū, ā</i> with augmented suffix
Singular	3 m.	<i>iskunṣā</i>	<i>iskunassā</i>	<i>iskunūsā</i>	<i>iskunānissu</i>
	3 f.	<i>iskunṣī</i>	<i>iskunassī</i>	<i>iskunūsī</i>	<i>iskunānissī</i>
	2 m.	<i>iskunkā</i>	<i>iskunakkā</i>	<i>iskunūkā</i>	<i>iskunānikkā</i>
	2 f.	<i>iskunkī</i>	<i>iskunakkī</i>	<i>iskunūkī</i>	<i>iskunānikkī</i>
	1 c.	<i>iskunnī</i>	<i>iskunannī</i>	<i>iskunūnī</i>	<i>iskunū'inni</i>
Plural	3 m.	<i>iskunṣunā</i>	<i>iskunassunā</i>	<i>iskunūsunā</i>	<i>iskunānissunā</i>
	3 f.	<i>iskunṣinā</i>	<i>iskunassinā</i>	<i>iskunūsinā</i>	<i>iskunānissinā</i>
	2 m.	<i>iskunkunā</i>	<i>iskunakkunā</i>	<i>iskunūkunā</i>	<i>iskunānikkunā</i>
	2 f.	<i>iskunkinā</i>	<i>iskunakkinā</i>	<i>iskunūkinā</i>	<i>iskunānikkinā</i>
	1 c.	<i>iskunnā</i>	<i>iskunannā</i>	<i>iskunūnā</i>	<i>iskunū'innā</i>

		Forms in <i>i</i> with simple suffix	Forms in <i>i</i> with augmented suffix	Forms in <i>i, e</i> with simple suffix	Forms in <i>i, e</i> with augmented suffix
Singular	3 m.	<i>suknīṣā</i>	<i>sukniṣṣā</i>	<i>ibniṣā</i>	<i>ibnassā</i>
	3 f.	<i>suknīṣī</i>	<i>sukniṣṣī</i>	<i>ibniṣī</i>	<i>ibnassī</i>
	2 m.			<i>ibnikā</i>	<i>ibnakkā</i>
	2 f.			<i>ibnikī</i>	<i>ibnakkī</i>
	1 c.	<i>suknīnī</i>	<i>sukninni</i>	<i>ibnīnī</i>	<i>ibnanni</i>
Plural	3 m.	<i>suknīṣunā</i>	<i>sukniṣṣunā</i>	<i>ibniṣunā</i>	<i>ibnassunā</i>
	3 f.	<i>suknīṣinā</i>	<i>sukniṣṣinā</i>	<i>ibniṣinā</i>	<i>ibnassinā</i>
	2 m.			<i>ibnikunā</i>	<i>ibnakkunā</i>
	2 f.			<i>ibnikinā</i>	<i>ibnakkinā</i>
	1 c.	<i>suknīnā</i>	<i>sukinnā</i>	<i>ibnīnā</i>	<i>ibnannā</i>

§ 63. Exercises.

𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕
 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤓𐤕𐤕

§ 65. *Exercises.* Determine the meaning of the following nouns from the glossary. In Assyrian dictionaries words are arranged not necessarily according to the consonants or vowels with which they happen to begin, but under their root. The root of a word is given in the form of the infinitive. For convenience, all nouns in this book are arranged in the glossary according to the consonants or vowels with which they begin. Verbs are arranged according to their infinitives.

The student's attention is called to the fact that *p* often changes place with *b*, *t* with *d*, *k* with *g* and *s* with *š*.

𐎶 𐎶𐎶𐎶 𐎶𐎶, 𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶
𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶
𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶
𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶
𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶𐎶.

CHAPTER XX

§ 66. *Gender, number and case.*

1. Nouns have two genders, masculine and feminine. A few nouns are of common gender. Nouns of feminine gender are: (a) Most names of parts of the body; (b) Nouns that end in *tu*, *ti*, *ta* with or without one of the vowels, *a*, *e*, *i*, *u*, preceeding.

2. The plural of masculine nouns ends in *e* (or *i*), *āni*, *ā*, *ūti*; the plural of feminine nouns in *āti* (or *ēti*). Many nouns have more than one form of plural, e. g., *šadē* and *šadāni*, mountains.

beltu = lady
dimtu = tears
sarru = king
kalmatu = insect

mārtu = daughter
kibratu = region
maḥazu = city

§ 70. *Exercises.*

𐎶 𐎠𐎫𐎶 𐎶𐎵, 𐎶 𐎶𐎶𐎶 𐎶𐎵, 𐎶𐎫𐎶 𐎶𐎶𐎶 𐎶𐎵, 𐎶𐎫𐎶
 𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶, 𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶 𐎶𐎵, 𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶
 𐎶𐎵 𐎶𐎶, 𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎵, 𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶
 𐎶𐎵, 𐎶𐎶 𐎶𐎶 𐎶𐎵, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎵, 𐎶𐎶 𐎶𐎶𐎶𐎶
 𐎶𐎵, 𐎶𐎶 𐎶𐎶 𐎶𐎵, 𐎶𐎶 𐎶𐎶 𐎶𐎵 𐎶𐎶 𐎶𐎵, 𐎶𐎶
 𐎶𐎵, 𐎶𐎶𐎶 𐎶𐎵, 𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶
 𐎶𐎶𐎶 𐎶𐎵, 𐎶𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎵, 𐎶𐎶
 𐎶𐎶, 𐎶𐎶 𐎶𐎶 𐎶𐎵, 𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶𐎶 𐎶𐎵
 𐎶𐎶𐎶 𐎶𐎵, 𐎶𐎶𐎶 𐎶𐎵 𐎶𐎵, 𐎶𐎶𐎶 𐎶𐎵 𐎶𐎵, 𐎶𐎶𐎶 𐎶𐎵
 𐎶𐎶𐎶.

CHAPTER XXI

§ 71. *The construct state.*

1. When a noun stands by itself it is in the *absolute state*; when one noun, in the genitive, is joined to another it is in the *construct state*.

2. A noun in construct state, if it is singular, nom. or acc., generally drops the case-ending *u* or *a*. If the noun is in the genitive, the *i* of the genitive does not disappear. In some words a short vowel of the stem has already dropped out before the case-ending and this in the construct reappears, e. g., *zikru*, "mention", *zi-kir šu-mi-šu*, "mention of his name". The terminations, *āni*, *āti*, *ēti* and *ūtī*, of plural nouns usually become *ān*, *āt*, *ēt* and *ūt*.

3. Another way of expressing the genitive relation

CHAPTER XXII

§ 76. *Nouns with suffixes.*

		SINGULAR		nouns in <i>ū</i> , <i>i, ē, ā</i>	PLURAL	nouns in <i>āni</i>	nouns in <i>ātu</i> , <i>āti, ātu, āti</i>
Singular	3 m.	<i>māršū</i>	<i>belitsū</i>	<i>mārūšū</i>	<i>šarrānišū</i>	<i>hiātēšū</i>	
	3 f.	<i>māršā</i>	<i>belitsā</i>	<i>mārūšā</i>	<i>šarrānišā</i>	<i>hiātēšā</i>	
	2 m.	<i>mārkā</i>	<i>belitkā</i>	<i>mārūkā</i>	<i>šarrānikā</i>	<i>hiātēkā</i>	
	2 f.	<i>mārki</i>	<i>belitki</i>	<i>mārūki</i>	<i>šarrāniki</i>	<i>hiātēki</i>	
	1 c.	<i>mārī</i>	<i>belitiā</i>	<i>mārū'a</i>	<i>šarrāniā</i>	<i>hiātēiā</i>	
Plural	3 m.	<i>māršunā</i>	<i>belitsunā</i>	<i>mārūšunā</i>	<i>šarrānišunā</i>	<i>hiātēšunā</i>	
	3 f.	<i>māršinā</i>	<i>belitsinā</i>	<i>mārūšinā</i>	<i>šarrānišinā</i>	<i>hiātēšinā</i>	
	2 m.	<i>mārkunā</i>	<i>belitkunā</i>	<i>mārūkunā</i>	<i>šarrānikunā</i>	<i>hiātēkunā</i>	
	2 f.	<i>mārkinā</i>	<i>belitkinā</i>	<i>mārūkinā</i>	<i>šarrānikinā</i>	<i>hiātēkinā</i>	
	1 c.	<i>mārni</i>	<i>belitni</i>	<i>mārūni</i>	<i>šarrānini</i>	<i>hiātēni</i>	

Notice: In Genitive *always* *māri-* (instead of *mār*)!!

§ 77. *Vocabulary.*

hiātu = sin

idu = hand, side

§ 78. *Exercises.*

1. *māršū belitsū mārūšū šarrānišū hiātēšū*
māršā belitsā mārūšā šarrānišā hiātēšā
mārkā belitkā mārūkā šarrānikā hiātēkā
mārki belitki mārūki šarrāniki hiātēki
mārī belitiā mārū'a šarrāniā hiātēiā
māršunā belitsunā mārūšunā šarrānišunā hiātēšunā
māršinā belitsinā mārūšinā šarrānišinā hiātēšinā
mārkunā belitkunā mārūkunā šarrānikunā hiātēkunā
mārkinā belitkinā mārūkinā šarrānikinā hiātēkinā
mārni belitni mārūni šarrānini hiātēni

CHAPTER XXIII

THE ADJECTIVE

§ 79. *Declension of Adjectives.*

Adjectives are declined in precisely the same way as nouns, and are of two genders, masculine and feminine. The masculine plural of adjectives is formed by means of the termination *āti*, the feminine plural by the termination *āti*, or *ēti*, e. g., *gamru*, plu. *gamrāti*; *dannu*, plu. fem. *dannāti*; *limnu*, plu. fem. *limnēti*.

§ 80. *Comparison of Adjectives.*

1. The degree of comparison is usually expressed by an adjective with a long final vowel, e. g., *šaplū*, lower; *maḥrū*, former; *ēlēnū*, upper. Sometimes it is expressed by means of the preposition *ēli* or *šir*, over, e. g., *šir ša ābburti*, more than in the native place (lit., more over (that) of the native place).

2. The superlative is usually expressed by means of *ina*, in, among; or *ša*, of, e. g., *rabū ina* (or *ša*) *ilāni*, the greatest of the gods.

§ 81. *Vocabulary.*

<i>gamru</i> = complete	<i>dannu</i> = strong
<i>limnu</i> = evil	<i>rabū</i> = great
<i>damku</i> = favourable	<i>šaplū</i> = lower
<i>maḥrū</i> = former	<i>ēlēnū</i> = upper

§ 82. *Exercises.*

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵,
 𐎶𐎵𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶𐎵
 𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶𐎵
 𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦𐾧

NUMBER	SIGN	PRONUNCIATION
80	└┐ ≡≡≡	<i>samanā</i>
90	└┐ ≡	<i>tišā</i>
100	└┐	<i>me</i>
200	└┐ └┐	<i>šina-me</i>
600	└┐	<i>ner</i>
1000	└┐	<i>līmu</i> (orig. <i>li'mu</i>)
2000	└┐ └┐	<i>šina-līmu</i>
3600	└┐	<i>šar</i>

In the sexagesimal system └┐ is the mathematical unit; in the decimal system it is └ . Thus, by the sexagesimal system, 1921 would be $\text{└┐} \text{└┐} \text{└┐} \text{└┐}$, and by the decimal system, $\text{└┐} \text{└┐} \text{└┐}$.

§ 84. *Ordinals.*

The ordinals are formed by using the cardinals with └┐ , *kam*, following, e. g., $\text{└┐} \text{└┐}$, *maḥrū*, first. Second is *šanū*; third, *šašū*; and fourth, *rebū*. The others were usually pronounced like the ordinals.

§ 85. *Fractions.*

NUMBER	SIGN	PRONUNCIATION
$\frac{1}{2}$	└┐	<i>mišlu</i>
$\frac{1}{3}$	└┐	<i>šuššānu</i>
$\frac{2}{3}$	└┐	<i>šinipū</i>
$\frac{5}{6}$	└┐	<i>parap</i>

§ 86. *Distributives.*

These are formed either by adding *-šu* or *-anu*, e. g., *šiten-šu*, twice, or *šanianu*. In earlier texts the word for "time" is *ādu*, e. g., *ādi šina*, times two = twice. "Both" is expressed by *killallēn*, e. g., *killallē-šunu*, both of them.

Other interrogatives are: *ana mēni*, *ammēni*, *ammīni*, why?; *adi mati*, how long?

§ 91. *Negative and prohibitive adverbs.*

lā, *ul*, not, e. g., *ša la ik-nu-šu a-na ni-ri-ia*, who had not submitted to my yoke; *ul a-kul*, I have not eaten.

lā, in prohibitions, is followed by the present, e. g., *la tal-lak*, do not go.

ai, not, particle of prohibition, is followed by the preterite.

ē, not, particle of prohibition, is used with the second person singular of the preterite.

§ 92. *Adverbs of emphasis.*

lā, verily, is placed before the third person masc. sing. and plu., and the first person, sing. and plu. of the preterite. It usually emphasises the verb, but not always, e. g., *al-lik* and *lu-u al-lik*, I went. When the verb begins with the vowel *u*, *lā* may combine with it to form a single word, e. g., *a-šar-šu-nu lu-maš-še-ru* (for *lā umassirū*), their place they deserted.

lā, as a precative particle is employed with the preterite and the permansive to express a wish; e. g., 3. s. *liškun*, 1. s. *luskun*.

ī, come!, cohortative particle, is used with the first person plural of the preterite.

ē, *ī*, up!, cohortative particle, is used with the second person singular of the imperative.

§ 93. *Adverbs appended enclitically.*

ma is appended for emphasis to pronouns, nouns, verbs and adverbs, e. g., *at-ta-ma kīma ū Šamaš*, since thou art like Šamaš.

mi is appended for emphasis to verbs, especially in relative clauses.

ū is appended as an interrogative particle.

CHAPTER XXVI

PREPOSITIONS

§ 97. In Assyrian prepositions are sometimes written phonetically and sometimes ideographically. The following are the principal prepositions, together with their ideograms and the forms they most commonly assume when written phonetically.

PREPOSITION	IDEO- GRAPHICALLY	PHONETICALLY	MEANING
<i>ina</i>	𐎶	𐎶 𐎶 𐎶	in
<i>ana</i>	𐎶	𐎶 𐎶 𐎶	to
<i>istu</i>	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶 𐎶	from
<i>ultu</i>	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶 𐎶	from
<i>itti</i>	𐎶 𐎶	𐎶 𐎶 𐎶 𐎶	with
<i>eli</i>	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶 𐎶	on, upon
<i>štr</i>	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶 𐎶	on, against
<i>adi</i>	𐎶 𐎶	𐎶 𐎶 𐎶	up to, to, together with
<i>gādu</i>		𐎶 𐎶 𐎶 𐎶	up to, to, together with
<i>arki</i>	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶 𐎶 𐎶	after, behind
<i>balā</i>		𐎶 𐎶 𐎶	without
<i>kī</i>		𐎶 𐎶 𐎶	like, as
<i>kīma</i>	𐎶 𐎶	𐎶 𐎶 𐎶	like
<i>aššu(m)</i> , orig. <i>ana šum</i>		𐎶 𐎶	concerning, because of
<i>kān</i>		𐎶 𐎶 𐎶 𐎶	instead of
<i>kirib</i>		𐎶 𐎶 𐎶 𐎶	in, within
<i>libbi</i>	𐎶 𐎶 𐎶	𐎶 𐎶 𐎶	in, within
<i>pāni</i>	𐎶 𐎶	𐎶 𐎶 𐎶	before

PRE- POSITION	IDEO- GRAPHICALLY	PHONETICALLY	MEANING
<i>maḥar</i>		𐎠 𐎡𐎢𐎣	before
<i>ḫabal</i>	𐎠𐎡𐎢𐎣	𐎠 𐎡𐎢𐎣	in the midst of
<i>ḫabalti</i>	𐎠𐎡𐎢𐎣 𐎡𐎢𐎣	𐎠 𐎡𐎢𐎣 𐎡𐎢𐎣	in the midst of
<i>bīrit</i>		𐎠𐎡 𐎠𐎢𐎣	between
<i>pūt</i>		𐎠𐎡 𐎠	opposite

§ 98. There are compound prepositions:

<i>ina muḫḫi</i>	𐎠 𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	on, concern- ing, against
<i>ana muḫḫi</i>	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	on, concern- ing, against
<i>ina bīri</i>	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	between
<i>ana tarṣi</i>	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	against
<i>ina tarṣi</i>	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	opposite
<i>ištu tarṣi</i>	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣	from, since.

§ 99. There are other compound prepositions, such as: *ina eli*, *ana eli*, upon; *ina kirib*, *ina kirbi*, in; etc.

CHAPTER XXVII CONJUNCTIONS

§ 100. The following is a list of the principal Assyrian conjunctions:

<i>u</i> = and (connecting words as well as sentences)	<i>ki</i> }	= as, when
	<i>ki sa</i> }	
<i>ma</i> = and (connecting two verbs; appended to the first)	<i>aki sa</i> = as	
	<i>adi</i> = while, so long as,	
	till, until	
<i>enuma</i> }	<i>istu</i> }	= since
<i>inuma</i> }	<i>ultu</i> }	
<i>inu</i> }		
<i>inum</i> }	<i>arki sa</i> = after	

summa = if
aššu ša
aššu } = because
lā
ā } = or
ā lā

lā *lā* = either or
 = whether or
lā *ā* = either or
 = whether or
lā *ā lā* = either or
 = whether or

§ 101. Vocabulary.

<i>bašā</i> = to be	<i>banā</i> = to make
<i>pitā</i> = to open	<i>bābu</i> = gate
<i>amātu</i> = word	<i>našāru</i> = to keep
<i>nakaru</i> = foe	<i>aḫī</i> = hostile
<i>mama</i> = any	<i>šanū</i> = other
<i>māru</i> = son	<i>mārtu</i> = daughter

§ 102. Exercises.

𐎶𐎵𐎶, 𐎶, 𐎶, 𐎶𐎵 𐎶 𐎶, 𐎶𐎵 𐎶 𐎶, 𐎶𐎵 𐎶,
 𐎶𐎵 𐎶 𐎶𐎶𐎶, 𐎶𐎶 𐎶, 𐎶𐎶 𐎶 𐎶, 𐎶𐎶 𐎶𐎶 𐎶,
 𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶 𐎶, 𐎶𐎶
 𐎶, 𐎶𐎶 𐎶, 𐎶𐎶 𐎶, 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶, 𐎶𐎶𐎶
 𐎶𐎶 𐎶, 𐎶𐎵 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶,
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶, 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶,
 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶 𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶

SYNTAX

CHAPTER XXVIII

§ 103. *The noun.*

1. Nouns are found in three states, emphatic, absolute, and construct.

(1) The emphatic state is marked by a suffixed vowel, e. g., *šarru*, king.

(2) The absolute and construct are illustrated in §§ 64—75.

2. The accusative, as well as indicating the object, expresses the direction towards which, e. g., *Assur*, to Assyria; it also expresses time, e. g., *um 13 kan*, on the thirteenth day.

3. A double accusative follows such verbs as *epēšu*, *na-dānu*, etc.

4. The genitive relationship is expressed by:

(1) the construct state of the first of two nouns, e. g., *sar sarrāni*, king of kings,

(2) *ša*, e. g., *šangu ša Bēl*, priest of Bel,

(3) *ša* and a pronominal suffix, e. g., *alānišu ša Assur^{ki}*, the cities of Assyria.

5. Two nouns may stand in apposition, e. g., *sunnu nuḥsu*, rain, flood.

§ 104. *The adjective.*

1. The words *kalā*, *gimru*, *gimirtu*, with a suffix to express "all", stand in apposition to their nouns, e. g., *mātāti kalīsina*, the lands, their totality; *ilāni gimraṣun*, all gods.

2. The word *gabbu*, all, follows its noun without a suffix, e. g., *mātāti gabbu*, all lands.

3. The adjective regularly follows its noun, e. g., *šarru dannu*, the mighty king.

4. If the noun has a suffix and is qualified by an adjective, the suffix comes between the noun and the adjective, e. g., *mulmullēia zaqtāti*, my sharp arrows.

5. When an adjective qualifies more than one noun, it comes after the last, e. g., *mātāti u ḫursāni dannāti*, the mighty lands and mountains.

6. An adjective with a collective noun may be in the singular or plural, e. g., *iššūr samē muttaprišu*, or *muttaprišāti*, the winged birds of heaven.

7. An adjective with a gentilic noun is put in the plural, e. g., *Madaia raḫāti*, the district Medes.

§ 105. Numerals.

1. The cardinal numerals, 3—10, are either placed before their nouns (in genitive), or after them in apposition, e. g., *sibitti āmt*, seven days; *šar kibrātim arba'im*, king of the four quarters.

2. Usually the noun with a number above 10 is placed in the singular, e. g., 10000 *arītu*, 10000 shields.

3. The distributive numeral is formed by means of the cardinal with the suffix *-šu*, e. g., *šinišu*, twice.

4. Ordinal numerals are treated as adjectives, e. g., *ina satti salulti*, in the third year.

§ 106. Vocabulary.

<i>mētiḫu</i>	= course	<i>girru</i>	= expedition
<i>sisā</i>	= horse	<i>epištu</i>	= deed
<i>ṭābu</i>	= good	<i>ašru</i>	= place
<i>rāḫu</i>	= distant	<i>semū</i>	= to hear
<i>tukultu</i>	= help		

§ 111. Exercises.

𐎠𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵

CHAPTER XXX

§ 112. The Simple Sentence.

1. *Declaratory sentences* are common, e. g., *ilu damku*, god is gracious.

(1) The gender and number of the predicate are determined by the gender and number of the subject. There are, however, many exceptions.

(2) The object of a transitive verb may precede or follow it.

2. *Negative declaratory sentences* take the particle *lā*, e. g., *emāk lā nībi*, a countless army; *ul* is also used, e. g., *ul išemmu*, they hear not.

3. *Prohibitive sentences* are expressed, (1) by *lā*, e. g., *lā tasakip*, cast not down; (2) by *lu lā*, e. g., *šarru lu lā i-pa-laḥ*, let the king fear not at all; (3) by *a-a*, e. g., *ki-bi-ra a-a irsi*, burial shall he not receive; (4) by *ē*, e. g., *ē tassahri*, do not turn around.

4. *Optative and cohortative sentences* are expressed, (1) by *lū*, e. g., *lū baḥtā*, mayest thou be well; *li-ib-lu-uṣ* (for *lū ibluṣ*), let him live; (2) by *ī(ē)*, e. g., *i ni-pu-uš šašma*, let us fight with each other.

5. *Emphatic sentences* are expressed by *lū*, e. g., *lū allik*, I certainly went.

6. *Interrogative sentences* are expressed by an enclitic *ū*, e. g., *i-zir-tu-ū ina libbi šaṣrat*, is a curse written thereon? The negative is *ul*, e. g., *ul a-na-ku-ū*, am I not.

7. *Relative clauses* are usually introduced by *ša*, the verb ending in a vowel, e. g., *ša itbalu*, who had carried off. Sometimes the *ša* is omitted, e. g., *bītu ʔpušu*, the house which I built.

8. *Conjunctive relative clauses* are introduced by a conjunction (or preposition), the verb ending in a vowel, e. g., *ultu ʔmedu mātašu*, after I had subdued his land.

9. *Conditional clauses* are usually introduced by the particle *šumma*, e. g., *šumma aššata mussu izīrma*, if a wife takes a dislike towards her husband. But the particle may be omitted, e. g., *šarru ana dīni lā ʔgul*, should the king not obey the laws.

§ 113. *The Compound Sentence.*

1. *Copulative sentences* are often placed side by side without any connecting particle. But when they are joined by a copula, the particle is *u* in nominal sentences, and *ma* in verbal sentences, e. g., *šunu liḫtāma anāku lum'id*, let them perish, but let me increase.

2. *Circumstantial clauses* are expressed by the present, the principal verb having an enclitic *ma*, e. g., *innabīlma ibakam ziḫnāšu*, he fled, tearing his beard.

§ 114. *Vocabulary.*

<i>balātu</i> == to live	<i>sakānu</i> == to set
<i>šapāru</i> == to send	<i>magāru</i> == to be favourable
<i>maḫātu</i> == to fall, to overthrow	<i>ištaritum</i> == a goddess
<i>pašāru</i> == to annul	<i>ṭaḫū</i> == to approach
<i>ḫibītu</i> == command	<i>mašū</i> == to forget
<i>amēlu</i> == man	<i>ardu</i> == slave
<i>agāru</i> == to hire	<i>mātu</i> == to die
<i>epīštu</i> == deed	<i>šru</i> == flesh (heart)

§ 115. *Exercises.*

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛

ANALYSIS

eli preposition, against, on, upon, concerning.

šarrāni noun, plu. masc. of *šarru*, king, gov. by *eli*.

amēlu determinative for male persons.

kipāni noun, plu. masc. of *kipū*, governor, gov. by *eli*.

ša rel. pron. referring to *šarrāni* and *kipāni*.

kirib preposition, in, within.

mātu determinative for countries.

Mušur Egypt.

upakidu third masc. sing. Pret. Paal, variant of *upakkid*,
from the verb *paḳādu*, to entrust, II, to install.

abu father.

banūa participle Qal, from the verb *banū*, to create, to beget,
with first per. sing. suff., my begetter.

ana preposition, to.

dāki infinitive, governed by *ana*, from the verb *dāku*, to slay.

ḥabāte infinitive, governed by *ana*, from the verb *ḥabātu*,
to plunder.

u conjunction.

ekēmu (for *ekēmu*) infinitive, governed by *ana*, from the verb
ekēmu, to seize.

illika third masc. sing. Pret. Qal, with overhanging *a* (see
p. 68) from the verb *alāku*, to go, to march. The sub-
ject of the verb is really *abu*.

štrussūn preposition *štr*, on, upon, against, phonetic *uš*, pron.
suffix *šūn*, them, for *ana širi-šun*, see § 66, 4.

erūmma variant for *erūb + ma*. Third masc. sing. Pret. Qal,
from the verb *erēbu*, to go; with the conjunction *ma*.
The subject is *abu*.

uṣib third masc. sing. Pret. Qal from the verb *ašabu*, to
dwell, to settle. The subject is *abu*.

alu is determinative for cities. The next *alu* is an ideogram, meaning city.

iksuduma third masc. sing. Pret. Qal from the verb *kasādu*, to conquer. The subject is *abu*. *ma* is a conjunction. *mišir* construct of the noun *mišru*, border. It is dependent upon the following noun *mātu*.

ilu Asur is the Assyrian name of Assyria, meaning, with *mātu*, the "land of the god Ašur".

ki is a determinative suffixed to names of places.

uārru third masc. sing. Pret. Paal from the verb *tāru*, to turn, II₁ to annex.

allaku noun in the absolute, messenger.

ḫanṭu adjective following its noun, swift, originally *ḫamṭu*.

ina kirib compound preposition, into.

illikamma, see above; the first *m* is a phonetic complement.

ušanā third masc. sing. Pret. Paal from the verb *šanā*, to repeat, II₁ to inform.

iāti accusative of the pers. pron. first pers. sing.

ipšēti plu. of the noun *ipistu*, matter, thing.

annāti fem. plu. of the dem. pron. *annū*, this.

libbi noun from *libbu*, heart, with pron. suff. of first pers. sing.

igūgma third masc. sing. Pret. Qal from the verb *agāgu*, to be angry.

iššaruḫ third masc. sing. Pret. Nifal from the verb *šarāḫu*, to cry aloud, IV₁ to be stirred.

kabitti noun sing. with first pers. pron. suffix, from the noun *kabittu*, spirit.

ašši first sing. Pret. Qal from the verb *našā*, to left up.

kātā II-ia noun dual with first pers. pron. suffix; from the noun *ḫātu*, hand.

uṣalli first sing. Pret. Paal from the verb *salā*, II₁ to pray to.

Assuritu, the ending *itu* indicates a gentilic noun.

adke first sing. Pret. Qal from the verb *dikā*, to summon.
emukia noun plu. from *emūku*, might, with first pers. pron. suffix.

širate adjective plu., following its noun, from *širu*, high, supreme.

umallū third masc. plu. Pret. Paal from the verb *malū*, to fill.

uštēššera first sing. Pret. Ishtafal from the verb *ešēru*, III, to direct (the way). The final *a* is an example of the way in which all forms of the verb which end in a consonant may take one of the three short vowels *a*, *i*, or *u* as an overhanging letter; [but originally the forms ending in *a* are the modus of continuation (-*ā* from -*an*, comp. *illikam-ma* for *illikan-ma*). F. H.]

katūa "in my hand", see § 66, 4; for *ana katta*.

harrānu noun, direct object of the preceeding verb, meaning way.

This text is taken from Asurbanipal's Rassam-Cylinder, 1, 57—68; repeated in p. 71 f.

CHRESTOMATHY

I

TITLES AND DEEDS OF HAMMURABI

𐎶 𐎵 𐎶 𐎶 𐎶 𐎶 𐎶 (2) 𐎶 𐎶 𐎶 𐎶 (3) 𐎶
 𐎶 𐎶 𐎶 𐎶 𐎶 (4) 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
 (5) 𐎶 𐎶 𐎶 𐎶 𐎶 (6) 𐎶 𐎶 𐎶 𐎶 (7) 𐎶
 𐎶 𐎶 𐎶 𐎶 𐎶 (8) 𐎶 𐎶 𐎶 𐎶 𐎶
 (9) 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 (10) 𐎶 𐎶 𐎶
 (11) 𐎶 (12) 𐎶 𐎶 𐎶 𐎶 𐎶 (13) 𐎶 𐎶
 𐎶 𐎶 (14) 𐎶 𐎶 𐎶 𐎶 𐎶 (15) 𐎶 𐎶
 𐎶 (16) 𐎶 𐎶 𐎶 (17) 𐎶 𐎶 𐎶 𐎶
 (18) 𐎶 𐎶 𐎶 𐎶 (19) 𐎶 𐎶 𐎶 𐎶 𐎶
 𐎶 (20) 𐎶 𐎶 𐎶 𐎶 𐎶 (21) 𐎶 𐎶 𐎶 𐎶
 𐎶 (22) 𐎶 𐎶 𐎶 𐎶 𐎶 (23) 𐎶 𐎶 𐎶
 𐎶 𐎶 𐎶 (24) 𐎶 𐎶 𐎶 𐎶 𐎶
 (25) 𐎶 𐎶 𐎶 𐎶 𐎶 (26) 𐎶 𐎶 𐎶 𐎶
 (27) 𐎶 𐎶 𐎶 𐎶 𐎶 (28) 𐎶 𐎶 𐎶
 𐎶 𐎶 𐎶 (29) 𐎶 𐎶 𐎶 𐎶 𐎶 (30) 𐎶
 𐎶 𐎶 (31) 𐎶 𐎶 𐎶 𐎶 (32) 𐎶 𐎶 𐎶 𐎶

[illegible]

III

AŠURBANIPAL'S FIRST EGYPTIAN CAMPAIGN

[illegible]

[illegible]

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 (K 4931).

VII

AN OBSERVATION OF THE MOON

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 (K 716).

VIII

ASSYRIAN LETTERS


















I.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 (K 551).



















*) For this form see the Glossary s. v. *maḫātu*.






































多 木 井 口 田 倉 子 田 子 金
 田 田 子 田 倉 子 木 子 田 田
 田 田 田 田 田 田 田 田 田 田
 田 田 田 田 田 田 田 田 田 田
 田 田 田 田 田 田 田 田 田 田
 田 田 田 田 田 田 田 田 田 田
 田 田 田 田 田 田 田 田 田 田
 田 田 田 田 田 田 田 田 田 田 (K 11).





































SIGN LIST*)

SIGN	SYLLABIC VALUES	IDEOGRAMS
1.	<i>aš, rum, dil, til</i>	<i>ina</i> , in; () \rightarrow () Aššur, the land of As- syria: it is used also for the god Aššur, also for <i>nadānu</i> , to give, and for <i>aplu</i> , son, heir; () \rightarrow () <i>kussū</i> , throne.
2.	<i>hal</i>	 , sometimes used as sign for plural (e. g.   , <i>sumāti</i> , lines);    , <i>barū</i> , seer;    , <i>Idiqlat</i> , the Tigris.
3.	<i>muk, muḫ, buḫ,</i> <i>puk</i>	
4.	<i>ba</i>	 , <i>ḫāsu</i> . to give.
5.	<i>zu</i>	 , <i>idū</i> , to know; <i>li'ū</i> , wise;   , <i>apsū</i> , abyss.




































































































*) The numbers are those to be found in DELITZSCH.

SIGN	SYLLABIC VALUES	IDEOGRAMS
6.	<i>su, kus, kuš</i>	<i>mašku</i> , skin; <i>erēbu</i> , to increase;   , <i>ḥusāḫu, ḥusāḫḫu</i> , famine.
7.	<i>šin, šun, rug, ruk, ruḫ</i>	
8.	<i>bal, pal</i>	<i>palū</i> , year of reign; <i>na-balkutu</i> , to cross over; <i>enū</i> , to make void; <i>na-ḫū</i> , to pour out (a libation), to offer (a sacrifice); <i>supēlu</i> , to conquer;   , the city <i>Aššur</i> .
9.	<i>ád, át, át, gir</i>	<i>paṭru</i> , dagger;   , <i>akrabu</i> , scorpion;   , <i>birḫu</i> , lightning.
10.	<i>bul, pul</i>	(<i>pašāru</i> , to loosen.)
11.	<i>tar, kut, kud, ḫut, ḫut, sil, ḥaš, ḥaz</i>	<i>nakāsu</i> , to cut off; <i>pa-rāsu</i> , to decide; <i>sāḫu</i> , street.
12.	<i>an</i>	<i>ilu</i> , god; <i>samū</i> , heaven;   , <i>anaku</i> , lead;   , <i>parzillu</i> , iron;   , <i>elā</i> , high;   , <i>atalū</i> , eclipse;   , <i>šeru</i> , field (orig. <i>Gir</i> or <i>Sumug</i> , the god of the field).









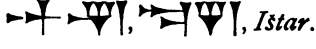

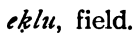








SIGN	SYLLABIC VALUES	IDEOGRAMS
13. 		()  , <i>Aššur</i> , the god;   , <i>Aš-sur</i> , the city;   ()  , <i>Aššur</i> , the country.
14. 	<i>ka</i>	<i>pā</i> , mouth; <i>šinnu</i> , tooth; <i>amātu</i> , word;    , <i>kibā</i> , to speak; <i>kibittu</i> , command;   ()  , <i>su-luppu</i> , date;   , <i>kišru</i> , battalion.
14 a. 		<i>siptu</i> , incantation; <i>nadān</i> , to pronounce a spell.
15. 		<i>imtu</i> , breath;     , <i>kassāpu</i> , sorcerer;    , <i>kassāptu</i> , sorceress.
17. 		<i>taḥāzu</i> , battle (comp. No. 71).
18. 		<i>lišānu</i> , tongue; ()   , <i>Šumēr</i> .
19. 	<i>nag, nak, naḫ</i>	<i>satū</i> , to drink.
20. 		<i>akālu</i> , to eat.
21. 	<i>er</i> (<i>rī</i> , see p. 70)	<i>alu</i> , city.
23. 	<i>ukkin</i>	<i>puḫru, unkennu</i> , totality, full strength.






































SIGN	SYLLABIC VALUES	IDEOGRAMS
24. 		  , <i>paššūru</i> , dish.
		   , <i>sītu</i> , the south wind, and comp. 185.
27. 		<i>zikaru</i> , male; <i>ardu</i> , slave;    , <i>Ura</i> , the plague-god;    , the god <i>Ura-gal</i> .
28. 		<i>arḫu</i> , month; e. g.,   ,  , <i>Kislev</i> .
29. 	<i>saḫ, saḫ, siḫ</i>	<i>saḫū</i> , wild boar.
31. 	<i>la</i>	
32. 	(<i>pin</i>)	<i>uṣṣu</i> , foundation;    , <i>ikkaru</i> , gardener.
33. 	<i>maḫ</i>	<i>šīru</i> , exalted;   , <i>Ištar</i> .
34. 	<i>tu</i>	<i>erēbu</i> , to enter;   , <i>summatu</i> , dove.
35. 	<i>li</i>	  , <i>burāšu</i> , pine- tree.
36. 	<i>bab, pap, kur, kur</i>	<i>nakāru</i> , to be hostile; <i>nakru</i> , hostile; <i>nakiru</i> , enemy; <i>naḫḫar</i> , total; in proper names it means <i>aḫu</i> , brother, and <i>našāru</i> , to protect.
47.  	<i>kul, gul, kul, zir</i>	<i>zēru</i> , seed.

	SIGN	SYLLABIC VALUES	IDEOGRAMS
37.		<i>mu</i>	<i>šumu</i> , name; <i>zakāru</i> , to name; <i>zikru</i> , name; <i>-ia</i> , first pers. pron.; in proper names, <i>nadānu</i> , to give; (), <i>šaltu</i> , year; , <i>musarū</i> , inscription.
38.		<i>ka</i>	<i>ka</i> , a measure.
39.		<i>kad, kaš, kat</i>	
40.		<i>gil, kil</i>	
41.		<i>kat, kad</i>	
43.		<i>ru, šub, šup</i>	<i>nadū</i> , to cast; <i>šumkutu</i> , to conquest.
44.		<i>be, bat, baš, bad, bit, mit, miš, mid, til, ziz</i>	<i>mātu</i> , to die; <i>mitu, pagru</i> , corpse; <i>dāmu</i> , blood; , <i>En-lil, Ea</i> .
45.		<i>na</i>	, <i>narū</i> , inscribed stone tablet.
46.		<i>šir</i>	, <i>Lagaš</i> ; , <i>Šamaš</i> ; , <i>parātu</i> , alabaster.
48.		<i>ti</i>	<i>laḫn, liḫn</i> , to take; (), <i>balātu</i> , to live.

	SIGN	SYLLABIC VALUES	IDEOGRAMS
49.		<i>bar, (par), maš, mas</i>	<i>ašaridu</i> , chief; ( )  , <i>Ninib</i> ;    , <i>Nergal</i> ;     , <i>Idiklat</i> , <i>Diklat</i> , Tigris.
51.		<i>nu</i>	<i>lā, ul</i> , not; <i>šalmu</i> , image;          , <i>amēl urki, nukaribbu</i> , gardener;     , <i>Nu-</i> <i>dim-mud (Ea)</i> .
52.			<i>šibtu</i> , revenue;     , <i>šuttu</i> , dream.
53.		<i>kun, gun</i>	<i>zibbatu</i> , tail.
54.		<i>ḫu, pag, pak, bag, bak</i>	<i>iššūru</i> , bird.
55.		<i>nan, nam, sim</i>	<i>šimtu</i> , fate; <i>paḫātu, pi-</i> <i>ḫātu</i> , district;        ,               , <i>paḫātu</i> , gov- ernor;               , <i>si-</i> <i>nuntu</i> , swallow.
56.		<i>ig, ik, iḫ</i>	<i>bašū, to be</i> ; (        )          , <i>daltu</i> , door.
58.		<i>mud, muṭ, mut</i>	
59.		<i>rad, raṭ, rat</i>	
60.		<i>zi</i>	<i>napistu</i> , life;          , <i>imnu</i> , right; <i>kīnu</i> , true.

SIGN	SYLLABIC VALUES	IDEOGRAMS
61.	<i>gi</i> (comp. 182)	<i>kanû</i> , reed; , <i>kānu</i> , to stand; <i>kīnu</i> , firm; , <i>dipāru</i> , torch.
62.	<i>ri</i> , <i>dal</i> , <i>tal</i> , <i>tal</i>	
63.	<i>nun</i> , <i>zil</i> , <i>šil</i>	<i>rubû</i> , noble; , <i>ab-kallu</i> , wise, master; , <i>Eridu</i> ; , <i>Igigi</i> ; comp. too , <i>tarbašu</i> , womb, hurdle.
65.	<i>kab</i> , <i>kap</i>	<i>šumêlu</i> , left.
66.	<i>hub</i> , <i>hup</i>	
67.	<i>kat</i> , <i>kad</i> , <i>gat</i> , <i>kum</i> , <i>kum</i> , <i>gum</i>	, <i>kitû</i> , cloth.
68.	<i>tim</i> , <i>dim</i>	
69.	<i>mun</i>	<i>tābtu</i> , kindness.
70.	<i>ag</i> , <i>ak</i> , <i>aḱ</i>	<i>epešu</i> , to make; <i>banû</i> , to build; and , <i>Nabû</i> .
71.		<i>taḥāzu</i> , battle (compare No. 17).
72.	<i>en</i>	<i>bêlu</i> , lord; <i>adi</i> , up to; , <i>ma-šartu</i> , watch; , <i>kuššu</i> , cold;

SIGN	SYLLABIC VALUES	IDEOGRAMS
		 <i>Sin</i> ;  <i>Bel</i> ;  <i>Enlil</i> ;  <i>Nippur</i> ;  <i>hazannu</i> , governor.
73. 	<i>dar</i> (rare)	
74. 	<i>sur, sur</i>	
75. 	<i>suh</i>	
76. 	<i>sa</i>	 <i>Istar</i> .
78. 	<i>kar, kan</i>	 <i>eklu</i> , field.
79. 	<i>tik, tik, (gu)</i>	 <i>kisadu</i> , neck, bank;  <i>gugallu</i> , director;
80. 	<i>tur, dur, tur</i>	 <i>Kuthah</i> .
81. 	<i>biltu</i> , tribute, talent.	
82. 	<i>dispu</i> , honey	
83. 	<i>taru</i> , to turn; a measure.	
84. 	<i>karnu</i> , horn;  <i>eseru</i> , to be straight;	
85. 	<i>istanu</i> , the North, Wind;  <i>sigaru</i> , lock, cage.	

SIGN	SYLLABIC VALUES	IDEOGRAMS
86. 	<i>tar</i> (and comp. 241)	<i>burrumu</i> , brightly colour- ed; <i>birumu</i> , brightly col- oured cloth.
87. 	<i>šak</i> , <i>šaḳ</i> , <i>sag</i> , <i>riš</i> , <i>ris</i>	<i>rišu</i> , head;   <i>kaḳḳadu</i> , head;    , <i>ašaridu</i> , chief;    , <i>šaḳū</i> , ruler;    , <i>sikkū</i> - <i>ru</i> , bolt.
88. 	<i>mā</i>	  , <i>elippu</i> , ship;        , <i>ma-</i> <i>laḳu</i> , sailor.
89. 	<i>dir</i> , <i>tir</i> , <i>tir</i> , <i>mal</i>	
90. 	<i>tab</i> , <i>taḅ</i> , <i>daḅ</i> , <i>ṭab</i>	
91. 		<i>arba'u</i> , <i>irbitti</i> , four; ()   () <i>Arba'-</i> <i>ilu</i> , Arbēla.
92. 	<i>tak</i> , <i>taḳ</i> , <i>tag</i> , <i>sum</i> , <i>šun</i>	<i>lapātu</i> , to turn, to over- throw.
93. 	<i>ab</i> , <i>aḅ</i> , <i>eš</i>	
94. 	<i>nab</i> , <i>naḅ</i>	
95. 	<i>mul</i>	<i>kakkabu</i> , star.
96. 	<i>ug</i> , <i>uk</i> , <i>uḳ</i>	
97. 	<i>az</i> , <i>as</i> , <i>aš</i>	
98. 		<i>erū</i> , copper.






































SIGN	SYLLABIC VALUES	IDEOGRAMS
100.		<i>bābu</i> , gate; <i>abullu</i> , city-gate; <i>Bā-bilu</i> , Babylon.
101.		<i>Ninua</i> , <i>Ninā</i> , Nineveh.
102.	<i>um</i>	
103.	<i>dup</i>	<i>duppu</i> , tablet; <i>tabāku</i> , to pour out; <i>dup-simti</i> , tablet of destiny; <i>dup-šarru</i> , scribe.
104.	<i>ta</i>	<i>ištu</i> , <i>ultu</i> , from; <i>ta</i> , determinative after numbers and measures.
105.	<i>i</i>	<i>nā'idu</i> , <i>nādu</i> , exalted; <i>askuppu</i> , <i>askuppatu</i> , threshold.
107.	<i>kan</i> , <i>gan</i>	determinative after numbers (see 231); <i>begallu</i> , abundance.
	see	

	SIGN	SYLLABIC VALUES	IDEOGRAMS
108.		<i>tur</i>	<i>šaḥru, šiḥru</i> , small; <i>māru</i> , son; , <i>aplū</i> , <i>māru</i> , son; , <i>mārtu</i> , <i>bintu</i> , daughter; , <i>mārātu</i> , sonship.
109.		<i>ad, at, at</i>	<i>abu</i> , father.
110.		<i>ši</i>	
106.		<i>ia</i>	
111.		<i>in</i>	
112.		<i>rab, rap</i>	
114.			<i>šarru</i> , king; , <i>Marduk</i> .
115.		<i>sar, sar, šir, hir</i>	<i>šaṭāru</i> , to write; , <i>kirū</i> , plantation; , <i>kuṭaṣṣuru</i> , to collect, to rally.
116.			<i>dāru</i> , wall; (), <i>mītu</i> , dead.
117.		<i>se, šum</i>	<i>nadānu</i> , to give; , <i>šīmu</i> , onion.
118.		<i>kas, raš, ras</i>	<i>ḥarrānu</i> , way; , <i>girru</i> , campaign; , <i>biru</i> , space of two hours.
120.		<i>gab, gap, kab, dah, duk, taḫ, tuḫ</i>	<i>irtu</i> , breast; (), <i>gabru</i> , <i>māḫiru</i> , rival.






































SIGN	SYLLABIC VALUES	IDEOGRAMS
I 21.		<i>šēru</i> , field; <i>šīr</i> , against.
I 22.	<i>daḥ, taḥ</i>	
I 23.	<i>am</i>	<i>rīmu</i> , wild ox;

SIGN	SYLLABIC VALUES	IDEOGRAMS
139.		<i>imēru</i> , ass, a measure; , <i>sisū</i> , horse; , <i>parū</i> , mule; , <i>gammalu</i> , ca- mel.
140.		<i>arkū</i> , situated behind; fu- ture; <i>arki</i> , behind, after.
141.		, <i>karānu</i> , wine.
142.	<i>uṣ, nit</i>	<i>sikaru</i> , male; <i>suṣṣu</i> , sixty.
143.	<i>iš, mil</i>	<i>epiru</i> , <i>epru</i> , dust.
144.	<i>bī, kaš, gaš, kas</i>	<i>sikaru</i> , date-wine; , <i>kurunnu</i> , se- same-wine.
145.	<i>sim, rik, riḳ, rig</i>	<i>riḳḳu</i> , a sweet-smelling wood; , <i>burāšu</i> , pine- tree.
146.	<i>kib, kip, kib, kip</i>	
147.	<i>tak, tak, dak</i>	<i>abnu</i> , stone.
148.	<i>kak, kaḳ, da</i>	<i>banū</i> , to build; <i>epēšu</i> , to make; <i>kalū</i> , all.
149.	<i>ni, zal, sal, šal,</i> <i>i, li</i>	<i>ṣamnu</i> , oil; , <i>pēlū</i> , porter. Comp. too , <i>i-li</i> , my god.

SIGN	SYLLABIC VALUES	IDEOGRAMS
150.	<i>ir</i>	
151.	<i>mal</i>	
152. (in)		<i>rapāšu</i> , to be broad; <i>rapšu</i> , broad; <i>rupšu</i> , breadth; <i>ummu</i> , mother.
153.		<i>kisallu</i> , platform; <i>šamnu</i> , oil.
154.		<i>gusūru</i> , beam.
155.		<i>milku</i> , counsel.
157.	<i>dak, daḫ, tak, par</i>	
158.	<i>pa, haṭ, haṭ</i>	<i>haṭṭu</i> , sceptre; <i>iššakku</i> , ruler; <i>Nabū</i> , <i>elāt šamē</i> , the zenith.
159.		<i>paršu</i> , command.
160.	<i>šab, šap, sap</i>	
161.		<i>Nusku</i> .
162.	<i>sib, sip</i>	(), <i>re'u</i> , shep- herd.
163.	<i>iz, is, iṣ, giš</i>	<i>iṣu</i> , wood; <i>šutēšuru</i> , to direct (other wise); <i>kakku</i> , weapon; <i>tukultu</i> , help; see <i>uṣur-</i> <i>tu</i> , boundary, end, sculp- ture; <i>šillu</i> ,






























SIGN	SYLLABIC VALUES	IDEOGRAMS
		shadow;    , <i>sikkūru</i> , bolt;   , <i>tuḫuntu</i> , <i>tuḫuntu</i> , <i>tuḫmatu</i> , opposition, battle;    , <i>Gibil</i> , fire-god; <i>iṣātu</i> , fire.
164. 		<i>alpu</i> , ox.
165. 	<i>al</i>	
166. 	<i>uḫ, uḫ, ar</i>	<i>kibratu</i> , quarter of heaven.
167. 	<i>mar</i>	   () <i>māt amurri</i> , the West- ernland;     , <i>amurrū</i> , the west- wind; see   .
168. 	<i>e</i>	 () <i>Bābilu</i> , Ba- bylon.
169. 	<i>duk, lud; luṭ, lut</i>	<i>karpatu</i> , pot, vessel.
170. 		<i>inbu</i> , fruit.
171. 	<i>un</i>	<i>nišu</i> , people;    , <i>sigrēti</i> , women of the palace ( F. H.), syn.     .
172. 	<i>kid, kit, kīd, kit, git, saḫ, siḫ, lil</i>	

SIGN	SYLLABIC VALUES	IDEOGRAMS
173.	<i>rid, rit, sid, sit,</i> <i>lak, lak, mis,</i> <i>miš, miš, kil</i>	<i>minātu</i> , number; <i>sangū</i> , priest; <i>kunukku</i> , seal; <i>Mar-</i> <i>duk.</i>
174.	<i>u, šam, šan</i>	<i>rtu</i> , fodder; <i>ammatu</i> , an ell; <i>šammu</i> , plant.
175.	<i>ga</i>	<i>šizbu</i> , milk.
176.		<i>našū</i> , to raise.
177.	<i>lah, lih, luk, riḥ</i>	<i>sukkallu</i> , minister.
178.	<i>kal, rib, lab, lap,</i> <i>lib, lip, dan, tan,</i> <i>tan</i>	<i>dannu</i> , mighty; <i>danniš</i> , exceedingly; <i>lamassu</i> , sacred colossal bull; <i>uša</i> , a precious wood; <i>idlu</i> , man, lord.
179.		<i>šedu</i> , sacred colossal bull; <i>karāsu</i> , camp.
180.	<i>bit, bit, pit; e (rare)</i>	<i>bitu</i> , house; <i>šangū</i> , priest; <i>ekallu</i> , palace; <i>ekurru</i> , tem- ple; <i>iga-</i> <i>ru</i> , wall.
181.	<i>nir</i>	

SIGN	SYLLABIC VALUES	IDEOGRAMS
182. 	<i>gi</i> (rare), comp. 61	 () , <i>tāru</i> , to turn.
183. 	<i>ra</i>	
185. 		<i>amēlu</i> , man;    , <i>amēlu</i> , man.
186. 	<i>šiš</i> , <i>šis</i> , <i>sis</i> , <i>siš</i>	<i>aḫu</i> , brother; <i>našāru</i> , to protect;    , <i>Nannaru</i> , <i>Sin</i> ;     , <i>Uri</i> , the city Ur.
187.  ()	<i>zak</i> , <i>zaḫ</i>	<i>imnu</i> , right; <i>pāṭu</i> , boundary; <i>pūlu</i> , front, face.
	see 	
	see 	
188. 	<i>ḫar</i> , <i>gar</i>	
189. 	<i>id</i> , <i>iṭ</i> , <i>it</i>	<i>idu</i> , hand;   <i>našru</i> , eagle;    , <i>li'ā</i> , strong.
190. 	<i>lil</i>	
191. 		<i>kaḫlu</i> , midst, battle.
192. 	<i>da</i> , <i>ṭa</i>	  , <i>dārū</i> , everlasting;   , <i>dan-nu</i> , mighty.
193. 	<i>aš</i>	

	SIGN	SYLLABIC VALUES	IDEOGRAMS
194.		<i>ma</i>	, <i>mātu</i> , land; , <i>adanniš</i> , exceedingly; , <i>manū</i> , maneh.
195.		<i>gal, kal</i>	<i>rabū</i> , great; , <i>uṣumgallu</i> , monster-viper; , <i>rab-kišir</i> , captain; , an officer (chief of the bakers); , <i>rab-šaḫē</i> , an officer (cup-bearer?); , <i>rab-ešrē-ti</i> , chief over ten, decurio; , <i>rab-ašē</i> , chief-astrologer.
196.		<i>bar</i>	<i>parakku</i> , shrine.
197.		<i>biš, piš, kir, gir</i>	
198.		<i>mir</i>	<i>agū</i> , crown; <i>izzu</i> , angry, terrible.
199.			(), <i>nāgiru</i> , commander.
200.		<i>bur, pur</i>	see (136)























	SIGN	SYLLABIC VALUES	IDEOGRAMS
201.			<i>bēltu</i> , lady.
202.			<i>arḱu</i> , yellow, green.
203.		<i>dub, tuṣ</i>	
204.		<i>šá</i>	
205.		<i>šu, kat, ḱat</i>	<i>ḱātu</i> , hand; <i>ubā-nu</i> , finger; <i>Babylon</i> ; <i>naḫḱaru</i> , total; <i>ṣutsaḱē</i> , officer.
207.		<i>lul, lib, lip, lup, paḥ, nar</i>	<i>zammeru</i> , male musician; <i>zammertu, nārtu</i> , female musician; <i>šē-libu</i> , fox.
206.		<i>sa</i> (rare)	<i>damāḱu</i> , to be favourable; <i>gišimmaru</i> , date-palm.
208.			<i>šalmu</i> , image.
209.			<i>()</i> , Akkad (sometimes <i>Urarṭu</i> , Armenia).
210.		<i>gam, ḱam, gur</i> see 201 and 202	

SIGN	SYLLABIC VALUES	IDEOGRAMS
211. 	<i>kur</i> , <i>mat</i> , <i>mad</i> , <i>sad</i> , <i>šaṭ</i> , <i>ṣat</i> , <i>lat</i> , <i>naṭ</i> , <i>nad</i> , <i>kin</i>	<i>mātu</i> , land, country; <i>ša- dū</i> , mountain; <i>kašādu</i> , to conquer; <i>napāḫu</i> , to shine forth; <i>šadū</i> , the east-wind.
212. 	<i>še</i>	<i>še</i> <i>u</i> , grain;  (  ), <i>maḡāru</i> , to be obedient to;     , <i>šamaš- šammu</i> , sesame-seed.
213. 	<i>bu</i> , <i>pu</i> , <i>sir</i> , (<i>sir</i>), <i>giṭ</i> , <i>kit</i>	 (), <i>arku</i> , long.
214. 	<i>uṣ</i> , <i>us</i> , <i>uṣ</i>	
215. 	<i>šud</i> , <i>šut</i> , <i>sir</i>	<i>rāḫu</i> , distant.
216. 	<i>muš</i> , <i>šir</i>	<i>širu</i> , serpent;      , <i>mušruššū</i> , red dragon (comp. Revel. 12, 3).
217. 	<i>tir</i>	<i>kištu</i> , wood.
218. 	<i>te</i>	<i>temenu</i> , foundation-stone; <i>taḫū. teḫū</i> , to be near;   , <i>gallū</i> , devil;   , see 293.
219. 	<i>kar</i>	<i>kāru</i> , wall; <i>eṣēru</i> , to pro- tect.
220. 	<i>liš</i> , <i>lis</i>	

	SIGN	SYLLABIC VALUES	IDEOGRAMS
221.	𐎶		a sign used for marking the division of words (orig. for equation).
222.	𐎶	<i>ud, uṭ, ut, u, tu, tam, bir, par, pir, lah, liḫ, ḫiš, ḫis</i>	<i>āmu</i> , day; <i>āmu</i> , dragon; <i>šamšu</i> , sun; <i>šitu</i> , exit; <i>pišū</i> , white; 𐎶𐎶𐎶 𐎶, <i>Šamas</i> ; 𐎶𐎶 𐎶𐎶, <i>ašū</i> , to go forth; 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, <i>šit šamši</i> , sun- rise; 𐎶𐎶 𐎶𐎶 I 𐎶𐎶, <i>erēb šamši</i> , sun-set; 𐎶𐎶 𐎶𐎶𐎶 𐎶, <i>siṣarru</i> , bronze; 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶, <i>Larsam</i> ; 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, <i>Sippar</i> ; 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 (𐎶𐎶), <i>Purātu</i> , Euphra- tes; 𐎶𐎶 𐎶𐎶, <i>urru</i> , light.
223.	𐎶𐎶	<i>pi, tal</i> (rare), <i>babyl.</i> also <i>ya, yi, wa,</i> <i>wi</i> (later <i>ma, mi</i>)	<i>uznu</i> , car.
224.	𐎶𐎶𐎶	<i>lib</i>	<i>libbu</i> , heart; 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, <i>liṣṣipi</i> , descen- dant; (𐎶𐎶𐎶) 𐎶𐎶𐎶 𐎶𐎶𐎶, the city Aššur.
225.	𐎶𐎶𐎶𐎶	<i>uḫ</i>	<i>rā'tu, rātu</i> , spittle.

SIGN	SYLLABIC VALUES	IDEOGRAMS
		wind; 𐎶 𐎠𐎶, the god <i>Adad</i> (babyl. <i>Ram- mān</i>); 𐎠𐎶 𐎶𐎶𐎶, <i>irpitu, urpatu</i> , cloude; 𐎠𐎶 𐎶𐎶, <i>nā'idu, nā- du</i> , exalted.
233. 𐎠𐎶𐎶	<i>bir, pir</i>	<i>sapaḫu</i> , to bring to naught.
234. 𐎠𐎶𐎶	<i>ḫar, ḫir, ḫur, mur, kin</i>	𐎠𐎶𐎶 𐎶𐎶𐎶, <i>sadū</i> , mountain-range.
235. 𐎠𐎶𐎶	<i>ḫuš, ruš</i>	<i>ruššū</i> , red; <i>izzu</i> , angry (and comp. 216).
237. 𐎠𐎶𐎶	<i>ṣun</i>	<i>ma'ādu, mādu</i> , many; sign of plural.
238. 𐎠	<i>u</i>	(𐎶𐎶) 𐎠, the god <i>Adad</i> or <i>Rammān</i> .
239. 𐎠𐎶𐎶	<i>muḫ</i>	<i>eli</i> , over, upon.
240. 𐎠𐎶𐎶		𐎶𐎶 𐎠𐎶𐎶, <i>Nergal</i> .
241. 𐎠𐎶𐎶	(comp. 86)	𐎶𐎶 𐎠𐎶𐎶, <i>īstar</i> , god- dess; <i>Istar</i> .
242. 𐎠𐎶	<i>līd, līt, līt, rim</i>	
243. 𐎠𐎶𐎶	<i>kir</i>	
244. 𐎠𐎶𐎶	<i>kīš, kis, ḫīš</i>	<i>kīssatu</i> , host, the world.
245. 𐎠𐎶𐎶	<i>mi</i>	<i>māšu</i> , night; <i>ṣalmu</i> , dark.
246. 𐎠𐎶𐎶	<i>gul, kul, ḫul, sun</i>	

SIGN	SYLLABIC VALUES	IDEOGRAMS
247.		<i>iršu</i> , couch.
248.	<i>nim</i> , <i>num</i> ; <i>tum</i> (rare)	(<i>Elam</i> .
249.	<i>tum</i>	
250.	<i>lam</i> , <i>lim</i> (?)	
252.	<i>sur</i> , <i>šur</i>	<i>Marduk</i> .
253.		(<i>niškū</i> , offering.
254.	<i>ban</i> , <i>pan</i>	<i>kaštu</i> , bow.
255.	<i>kim</i> , <i>gim</i> , <i>dim</i>	<i>kīma</i> , like, as.
256.	<i>ul</i>	
257.		<i>šēpu</i> , foot; (<i>šakkanakku</i> , <i>šak-kanaku</i> , governor; (<i>šēru</i> , field; <i>Nergal</i> .
258.		<i>kabtu</i> , heavy.
259.	<i>gig</i> , <i>kik</i>	<i>maršu</i> , sick.
260.	<i>ši</i> , <i>lim</i>	<i>īnu</i> , eye; <i>pānu</i> , face; <i>maḫru</i> , front; <i>amāru</i> , to see; <i>amāru</i> , to see; <i>abiktu</i> , defeat; <i>Ninib</i> , <i>Nergal</i> .

	SIGN	SYLLABIC VALUES	IDEOGRAMS
262.		<i>ar</i>	
263.			<i>tukultu</i> , help; <i>ittu</i> , sign.
264.			<i>damāku</i> , to be favourable; <i>damku</i> , favourable; <i>dumku</i> , <i>dunku</i> , favour; ()  , <i>damiḫtu</i> , mercy, favour.
265.		<i>u</i>	<i>u</i> , and;    , <i>ašūhu</i> , a tree.
266.		<i>ḫul</i>	<i>limnu</i> , evil; ()  , <i>limuttu</i> , evil.
267.		<i>di, ṭi</i>	<i>salāmu</i> , to be complete; <i>šulmu</i> , prosperity;   , <i>daianu</i> , judge;   , <i>sattukku</i> , regular offering;   , <i>sanānu</i> , to equal;    , <i>Šul-</i> <i>mānu</i> , the god <i>Šulmān</i> .
268.		<i>tul, til</i>	<i>tilu</i> , mound.
269.		<i>ki</i>	<i>irṣitu</i> , earth; <i>ašru</i> , place; <i>itti</i> , with;   , <i>dannatu</i> , distress;   , <i>šaplu</i> , under part, low;  


























































SIGN	SYLLABIC VALUES	IDEOGRAMS
		(or 𒀭) 𒀭 𒀭 , <i>Šumēr</i> ; 𒀭 𒀭 , <i>šubtu</i> , dwell- ing; 𒀭 𒀭 , <i>šukultu</i> , weight(?).
270. 𒀭		sign of repetition, <i>ditto</i> .
271. 𒀭	<i>din, tin</i>	<i>balātu</i> , to live; 𒀭 𒀭 𒀭 𒀭 , <i>Bābilu</i> , Babylon.
272. 𒀭	<i>sik, šik, sik, zik,</i> <i>pik, pik</i>	var. of 𒀭 .
273. 𒀭	<i>dun, šul, sul</i>	
274. 𒀭		<i>ellu</i> , bright; 𒀭 𒀭 , <i>ḫurāšu</i> , gold; 𒀭 𒀭 , <i>kaspu, šarpu</i> , silver.
275. 𒀭	<i>pad, pat, pat, šuk,</i> <i>šuk</i>	<i>kurummatu</i> , food; 𒀭 𒀭 𒀭 , <i>nindabū</i> , free- will offering.
276. 𒀭		<i>imnu</i> , right; 𒀭 𒀭 , <i>ištar</i> , goddess, <i>Ištar</i> (number fifteen).
277. 𒀭	<i>man, niš</i>	<i>šarru</i> , king; <i>Šamaš</i> (num- ber twenty).
278a 𒀭	<i>eš, sin</i>	(𒀭) 𒀭 𒀭 , <i>Sin</i> (number thirty); 𒀭 𒀭 𒀭 , <i>purus-</i> <i>sā</i> , decision.
278b 𒀭		(𒀭) 𒀭 𒀭 𒀭 , <i>Enlil</i> (number fifty).

	SIGN	SYLLABIC VALUES	IDEOGRAMS
279.		<i>diš, tiš, tis, tiš, ana</i>	<i>ana</i> , to; <i>ištēn</i> , one; <i>enu-ma</i> , when; determinative before proper names.
280.		<i>lal, la</i>	<i>šaḫālu</i> , to weigh; <i>šimittu</i> , yoke; <i>kamā</i> , to bind, to catch. Comp. no. 269.
282.		<i>kil, ḫil, gil, rim, rin, ḫab, ḫap, kir</i>	
283.			<i>nāru</i> , river.
284.			<i>narkabtu</i> , chariot.
285.			<i>iddū</i> , bitumen; <i>kupru</i> , bitumen.
286.		<i>zar, šar</i>	
287.		<i>u</i>	<i>šēnu</i> , sheep.
288.		<i>pu, ṭul</i>	<i>bāru</i> , well, spring.
289.		<i>bul, pul</i>	
290.		<i>zūk, zūk, suk</i>	
291.			<i>puḫḫuru</i> , to collect; <i>naphāru</i> , whole, total.
292.			<i>annanna</i> , "so and so".

	SIGN	SYLLABIC VALUES	IDEOGRAMS
293.		<i>me, šib, šip, sip</i>	is sometimes used for ; , <i>simtu</i> , ornament (<i>simat</i> worthy of).
294.		<i>meš, miš</i>	sign of the plural.
295.		<i>ib, ip</i>	
296.		<i>ku, dur, tuk</i> (rare), <i>tuš</i>	<i>tukultu</i> , help; <i>šubātu</i> , garment; <i>ašabu</i> , to dwell; , <i>ulinnu</i> , a garment; , <i>kakku</i> , weapon; <i>urkarinnu</i> , box-tree; , <i>mištu</i> , club(?).
297.		<i>lu, dib, tīb, tib</i>	<i>šabātu</i> , to take; <i>šēnu</i> , sheep; , <i>in-meru</i> , lamb, sheep.
299.		<i>ki, kin, kin</i>	<i>sipru</i> , letter; <i>mu'uru</i> , to send, to rule.
300.		<i>šik</i>	<i>sipātu</i> , wool; <i>šārtu</i> , hair.
301.			, <i>erinu</i> , cedar.
302.		<i>su</i>	<i>kiššatu</i> , host, the world; , <i>Marduk</i> .
303.			<i>sip̄tu</i> , incantation.
		<i>di, ti</i>	<i>salāmu</i> , to be complete, etc.; see , no. 267
			see .

SIGN	SYLLABIC VALUES	IDEOGRAMS
304.		<i>šarāpu</i> , to burn.
305.		<i>nīru</i> , yoke.
306.		<i>hīdutu</i> , joy.
307.	<i>šal, sal, rag, rak,</i> <i>min, mim</i>	<i>sinniš, sinništu</i> , female, wife; <i>nukurtu</i> , hostility; <i>see</i> <i>limuttu</i> , evil; <i>mimma</i> , anything. Comp. too 171.
308.	<i>šu, rik</i>	
309.	<i>nin</i>	<i>beltu</i> , lady; <i>Allatu</i> , a goddess; <i>Nin-lil</i> (wife of <i>En-lil</i>).
310.	<i>dam, tam</i>	<i>aššatu</i> , wife.
311.	<i>gu</i>	<i>kussū</i> , throne; <i>guzalū</i> , shepherd (?), messenger; <i>Bau</i> .
313.		<i>naggaru, nangaru</i> , a work- man (smith?).
312.	<i>amat</i> (only in <i>Ti-</i> <i>amat</i>)	<i>amtu</i> , maid.

	SIGN	SYLLABIC VALUES	IDEOGRAMS
314.		<i>nik, niĕ</i>	
315.		<i>el</i>	
316.		<i>lum, ħum; kus(?)</i>	
317.			<i>libittu</i> , brick; <i>lipittu</i> , enclosure.
		see 272	
318.			number <i>two</i> .
319.		<i>tuk, tuĕ</i>	<i>išū</i> , to have; used in proper names for <i>šub-šū</i> , to create.
320.		<i>ur, lik, liĕ, taš, tas, daš, das, tiš, tiz, tiš</i>	<i>nēšu</i> , lion; <i>barbaru</i> , wolf; <i>ḫardu, ḫarradu</i> , strong; <i>kalbu</i> , dog; <i>sidimmu(?)</i> , raging hound (name of a star).
322.			<i>šumēlu</i> , left (number hundred fifty).
323.		<i>a</i>	<i>mū</i> , water; <i>aplu</i> , son; <i>māru</i> , son; <i>zanānu</i> , to rain; <i>determinatives after numbers and measures</i> ;

SIGN	SYLLABIC VALUES	IDEOGRAMS
		 , <i>tiāmatu</i> , <i>tāmtu</i> , <i>tāmdu</i> , sea;   , <i>mālu</i> , flood;   , <i>ugāru</i> , land;   , <i>eklu</i> , field;   , <i>bakū</i> , to weep; <i>biktu</i> , weeping;   , <i>nāru</i> , river;    , <i>Purātu</i> , Euphrates;   , see   ;   , see   ;    , <i>āsū</i> , seer;    ,    , <i>nāk-mē</i> , irriga- tor;    , <i>mār-</i> <i>šipri</i> , messenger.
324. 	<i>ai</i>	   , <i>Ai</i> , a goddess.
325. 	<i>za, ša</i>	    , <i>uknū</i> , lapis lazuli;     ,   , <i>šipru</i> , a kind of lapis lazuli.
326. 	<i>ḥa</i>	<i>nūnu</i> , fish;   , <i>ḥalā-</i> <i>ku</i> , to be destroyed.
327.  	<i>gug</i>	
	<i>šik, šik, šik, zik,</i> <i>pik, pik</i>	see no. 272 (var.   .

SIGN	SYLLABIC VALUES	IDEOGRAMS
		<i>hammamu</i> , quarter of heaven.
328.	<i>tu</i>	<i>siḫlu</i> , shekel.
329.		<i>šarru</i> , king.
330.	<i>ša, gar</i>	<i>šakānu</i> , to set; <i>šiknu</i> , image; <i>akālu</i> , food; , <i>makkāru</i> , pro- perty; <i>kudur- ru</i> , boundary, service; <i>bušū</i> , pro- perty; <i>mešrū</i> , wealth; (<i>šak- nu</i> , governor; <i>ḫattu</i> , sceptre.
332.	<i>ia</i> (number five)	<i>Igigi</i> , the spirits of heaven.
333.	<i>aš</i>	number six.

GLOSSARY

A

Abālu, to bring, III₂ *ussibil*
abātu, to do thoroughly, IV, to flee
abiktu, defeat
abitu, will, command
abu, father
adanniš, greatly
adi, together with, as far as
adi, compact
admānu, house
agāgu, to be enraged
agāru, to hire
aḡamiš, each other
aḡāzu, to hold
aḡinna = *aḡi*, side, and *anna*, this
aḡu, side
aḡū, hostile
akālu, to eat, food
alaktu, way
alāku, to go
alālu, to hang up
alī-ma, where?
allaku, courier
allu, a chain
amāru, to see
amātu, affair, word
amēlu, man
ana, to
annuṣim, now
aplu, son

aplūtu, sonship
apparu, swamp
arādu, to go down, set out
arba'u, four
ardu, slave
arḡu, month
arkānu, afterwards
ašādu, to dwell
ašar, where
asāru, to besiege (comp. *esēru*)
ašru, place
aššuritu, the Assyrian
ašū, go out, to go up
atāru, to increase (and comp. *šūturu*)
attūni, as for us

E

ebēru, to cross, III₂ to extend over
edu, alone, one
ēlēnū, upper
eli, more than
elū, to be high, to depart, II₁ to raise,
 III₁ to bring up
emēdu, II₁ to erect
emūḡu, force, army (comp. *imūḡu*)
epēšu, to do, make (comp. *ipīštu*)
epiru, dust, earth (comp. *ipru*)
epīštu, plu. *ipšatu*, deed
erēbu, to enter (comp. *irub*)
esēru, to besiege (comp. *asāru*)

ešēru, to guide, III₂ direct, make straight
eššūtu, newness
eṭēku, to march (and comp. *metiḫu*)
ešēbu, to leave, to deliver, III₁ to save
ešēzu, to make strong

I

idu, side
idū, to know
iḫzu, hilt
ikimu, seize
ili, against
ilippu, ship
ilu, god
ilūtu, divinity
imūḫu, power, force (comp. *emēḫu*)
ina, in, with
inu, eye
ipistu, deed (comp. *epistu*)
ipru, dust (comp. *epiru*)
iršitu, earth
irubma, *irumma*, comp. *erēbu*
īaru, straight
īāru, III₂ see *ešēru*
īātu, fire
īḫātu, fetter
īšūru, bird
īštaritum, a goddess
īšteni'iu, I₃ to devise (of שׁעַר)
īšu, wood
ittu, with
ifū, darkness

U

uda'i, of בַּעַר, to seek (see *da'ū*)
ullānu, without
ultu, out of
umā, so
ummanu, people, plu. troops
ummu, mother
ūmu, day
ūmu, *ina umēšuma*, at that time
umusnu, daily

urḫu, road
urḫitu, green herb
urruḫiš, quickly
ušmānu, camp
uznu, ear

B.

ba'ū, II₁ to seek
bābu, gate
bakū, to weep
balātu, live, spare
balkātu, III₁ to tear down
balṭu, alive
banat, mother
banū, to found, to build, to make
bašū, to be, to happen, III₁ place
battibatti, in the neighbourhood
bēlu, to take possession of, to rule; lord
bēltu, lady
biltu, present
bilu, to take possession of, see *bēlu*
birinni, between us
biritu, bond
birmi, variegated (stuffs)
biṭḫallu, saddle-horse
bitu, house
bubūtu, bread

G

gamru, complete
gaṭpu, feather
gašišu, stake
gibšu, multitude
gimru, all
girru, expedition

D

dabābu, to device
dababtu, device
dagālu, to see
dagālu pan, to be subject to
dakū, to muster
dāku, to kill

daltu, door
damāḫu, to be favourable
damiḫtu, favour
damḫaru, name of a profession
damḫu, favourable
danānu, might
dannu, mighty, strong
dannūtu, fortress
dārū, ana dārātīm, continuously, for ever
dikū, assemble
dimtu, tears
dīnu, judgement
dumḫu, mercy
dunḫu, favour
dūru, wall

Z

za'ānu, to adorn (see *ṣānu*)
zaḫāpu, to set up (and II₁)
zakāru, to address, to speak
zanānu, to send rain
zikaru, man
zikru, name
zummū, deprived

H

ḥabātu, plunder
ḥadū, to rejoice
ḥalābu, cover
ḥamat, aid
ḥamṣu, ḥanṣu, swift
ḥarādu, be victorious (?)
ḥarrānu, path, way (and *ḥarānu*)
ḥarū, to dig out
ḥaṣū, to sin
ḥiṣitu, sin
ḥuḫtu, plunder
ḥurāṣu, gold

T

tābtu, the good
tābu, to be pleasant, to be good
tābu, good

taḫū, to approach
teḫū, to draw near, to approach
tēmu, understanding, news
tiṭtu, clay
tubbu, joy, health

K

kabattu, liver
kabittu, mind
kakḫu, weapon, arms
kalālu, to fulfil
kalbu, dog
kalmatu, insect
kam, after ordinal numbers
kamāsu, kamāru, to take one's stand
kamū, to conquer, to take
kanāṣu, to prostrate, to submit
kānu, to stand
karābu, be propitious, bless, be gracious
kāru, wall
kašādu, capture, approach, conquer;
ik-ṣū-us-su-nu-ti for *ik-ṣū-ud-su-nu-ti*
kaṭāmu, cover
kibratu, plu. *kibrāti*, region
kidīnu, protection
kima, according to, like
kīpu, governor
kirbu, midst
kirū, park, plantation
kišādu, bank of a river
kišṣatu, hosts
kištu, wood
kitru, assistance, aid
kurmatu, nourishment
kuṣer, becoming

L

labāru, to be old
labāṣu, to clothe
lapān, before
libbu, heart
limnu, evil
limuttu, evil

lišānu, tongue, speech
lubultu, clothing

M

ma'adiš, *ana ma'adiš*, in great numbers
ma'adu, much
ma'ādu, to swarm, to be many
ma'diš, much
mada(t)tu, tribute
maḡāru, to be favourable, to favour,
to obey
maḡāru, to receive
maḡāšu, to smite, I₂ *imdaḡḡis*, to fight
maḡazu, city, fortified-city
maḡḡūr, forward
maḡru, first, former
maḡātu, to fall, I₂ (*i-tu-ḡut* for *imtaḡut*)
idem, III₁ to overthrow
mala, as many as
malāku, to counsel
malū, to fill
mama, any
mamiṭu, oath
mana, maneh
mandatu, gift
manma, any
manū, to number, to count
markasu, cord
maršu, sick
mārtu, daughter
māru, II₁ to send
māru, son
maṣartu, a guard, watchman, observation
mašāru, II₁ to leave
maškanu, station, place
mašku, skin
maštitu, a drink
mašū, to find
mašū, to forget
mātu, to die
mātu, land
me, enclitic particle
meṭiḡu, course (comp. *eṭḡu* and *mitiḡu*)

migru, darling
milammu, lustre
milku, counsel
mini, how?
miṣru, territory
mitiḡu, progress (comp. *metiḡu*)
mītu, the dead
mū plu. *mz*, water
muḡḡu, top part
muṣarkis, doer (from *rakāsu*)
muṣpalu, depth
mūšu, an exit
mušu, night
mūtu, death

N

nabalu, dry land, island
nabālu, to destroy
nabnītu, creation
nabū, to call, name
nadānu, to give
nadū, cast down
nakarū, foe, enemy
naḡāru, destroy, lay waste
nakāsu, to cut down
nakiru, enemy
nalbašu, garment
namāru, to be bright
namriru, brilliance
napiṣtu, life
narāmu, beloved
narāru, help
narkabtu, plu. chariot
nāru, river, canal
nasāḡu, drive away
našāḡu, to kiss
naṣāru, to keep, observe, keep watch,
guard
našāšu, to move (?) p. 80, line 23
našū, to lift up
naṣāzu, to stand (still), to station
niḡu, peaceful, fem. *nihtu*
nindaggara, see *maḡāru*

nīru, yoke
nīšu, people, men
nūru, light

S

saḥāpu, to cast down
saḥāru, III₂ to surround
sakāpu, to cast down
salū, to pray
sapānu, to overcome
sikkuru, bolt
simtu, insignia
sippu, threshold
sisū, horse
sittu, rest
sūḫu, street
surratu, sedition

P

padanu, way
pagru, corpse
paḳādu, to grant, to appoint
palāḫu, to fear
palū, year of reign
panū, face, former
parṣu, command
parū, mule
parzillu, iron
pašāḫu, be at rest
pašāru, to annul
paṭāru, to release
paṭru, dagger
pāṭū, porter
piḫātu, prefect
piḫittu, appointment
pītū, to open
pū, mouth
puluḫtu, fear
purussū, decision
pūtu, face, entrance

Š

šabātu, to take, to grasp, to set forth
šābē kidinni, temple-servant
šābu, warrior, servant, soldier, man
šalmu, image
šalū, II₁ beseech
šamādu, to yoke
šānu, II₁ to adorn, to favour (or *za'ānu*)
šarāḫu, IV₁ was angry
šātu, *ūm ši'āte*, days of old
šeḫēru, to be young
šiḫru, small
širu, a plain
širu, noble
širušsun, against them
šubātu, garment

K

ḫabal tāmtim, midst of the sea
ḫablu, fight
ḫabū, *ḫibū*, to speak, utter, say
ḫaḫḫādu, head
ḫaḫḫaru, place, ground
ḫapādu, to plan
ḫāpu, to entrust to
ḫarābu, to draw near; a battle
ḫāšu, to present
ḫātu, hand
ḫibitu, to command
ḫibū, to speak

R

rabū, great
rakābu, to ride
rakāsu, to bind (and comp. *mušarkis*)
rakbu, messenger
ramānišu, himself
ramū, to place
rāmu, to love, III/II₁ incline unto com
 passion
rapšu, broad
rašū, to grant, show
rašubtu, might

r̥ṣu, head, summit
rimu, grace
riksu, bond
rittu, hand
rubū, prince, fem. *rubātu*, princess
rūku, distant
rukūbu, carriage

Š





































ša, as (it appeareth), who
ša'ālu, to ask
šabāru, to shatter
šadū, *satū*, mountain
šaḡāṣu, to strip
šakānu, to set, to place
šaknu, governor
šaḡū officer, see *šupāru*
šalālu, to carry off, to plunder
šalāmu, to be well, to prosper
šalāṣu, to pierce
šallatu, spoil, booty
šalmiš, peacefully
šalpūtu, misfortune
šamū, heaven
šanitu, time, repetition
šanū, another
šanū, declare, II₁ to inform
šapāḡu, to spread
šapāru, *šapāru*, to send
šaplū, lower
šarāku, to grant
šarāpu, to burn
šarratu, queen
šarru, constr. *šar*, king
šarrūtu, royalty
šašmu, battle
šašāru, to write
šatū, to drink
šēlibu, fox

šemū, to hear (and *šimū*)
šēpu, foot
šibbu, girdle
šimtu, fate
šimiru, a ring
šimū, to hear, see *šemū*
šipru, a dispatch
šiptu, incantation
šipu, foot (see *šēpu*)
širu, flesh (heart), body
šubtu, constr. *šubat*, dwelling, seat
šuḡalulu, to swing
šulmu, peace, safety, well
šumma, if
šumu, name
šuparšaḡu (or better *šūt-šaḡū*), general
šupāru, ruler
šurbū, exalted
šūru, ox
šūtu, belonging to, see *šupāru*
šūturu, mighty (comp. *atāru*)

T

tabāku, to pour out
taḡazu, battle
taḡīū, overthrow
takālu, to trust
tamāḡu, to seize, to hold
tamartu, gift
tāmtu, *tāmdu*, sea
tāru, return, to turn, to fall; II₁ add
tenišētu, mankind
tēslītu, *tešlītu*, prayer
tiḡū, to rise, to come
tiḡūtu, the advance
tiḡūku, warrior
tillu, pit
tukultu, help

CORRIGENDA

- Page 14, l. 11, for עֲרֵשׁ read עֲרֵשׁ.
- „ 15, l. 9, for אֲרֵבֶּע read אֲרֵבֶּע.
- „ 16, § 16, l. 6, for contraction read harmony.
- „ 19, § 19, l. 8, for  read ; l. 11, for  read ; and for  read ; l. 12, for transscription read transcription.
- „ 23, l. 3, for  read ; also l. 4.
- „ 24, 4, l. 1, for in read is.
- „ 26, § 37, l. 12, for  read ; for  read .
- „ 31, l. 2, for  read ; l. 4, for  read .
- „ 33, l. 6, for  read .
- „ 37, l. 9, for  read .
- „ 39, § 55, l. 5, for  read .
- „ 42, § 61, l. 9, for  read .
- „ 43, l. 24, for *ibnikunā* read *ibnikunū*.
- „ 44, l. 3, for  read .
- „ 49, § 78, l. 11, for  read .
- „ 53, l. 4, for  read .
- „ 55, § 96, l. 5, before  insert .
- „ 62, l. 4, for  read .
- „ 64, l. 2, for  read .
- „ 67, l. 29, for left read lift.



3 2044 014 666 127

100

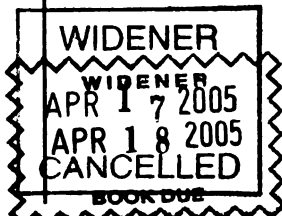
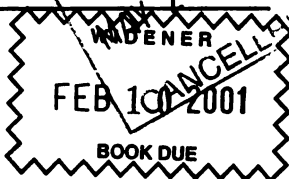
100

100

The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

Non-receipt of overdue notices does not exempt the borrower from overdue fines.

Harvard College Widener Library
Cambridge, MA 02138 617-495-2413



Please handle with care.
Thank you for helping to preserve
library collections at Harvard.

